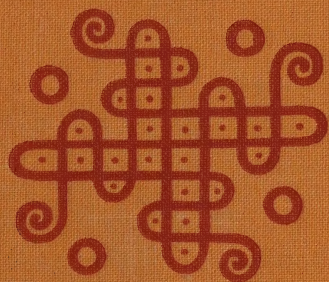


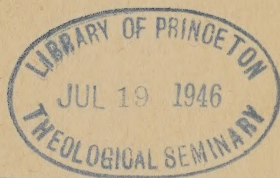
India



AT THE

Threshold

L. WINIFRED BRYCE



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India at the threshold

INDIA AT THE THRESHOLD

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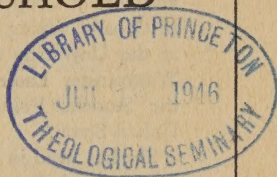
By

L WINIFRED BRYCE



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To

RUBY and RAJAH MANIKAM

of the National Christian Council

WHO IN AFFECTION BELONG TO US ALL
AND WHO IN THEIR MINISTRY SERVE US ALL

*"O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee."*

FOREWORD

"My Heart upon My Sleeve"

It has been an uneasy delight to write about India. To add yet another book to the many that have been produced would hardly seem justifiable, unless there was a special reason for doing so. This is not "another book about India"; it is a book about the Christian enterprise in India. To appreciate what that involves—the dignity and beauty of the church, in spite of the "scornful wonder" with which she is regarded, and her destiny as "the Body of Christ" in one of the greatest lands of the earth—one must know something of the scene in which she lives and works and witnesses to her Lord.

History is at one of its great moments for India as for some other peoples. As one looks back over the millennia of her being, views the present and then peers into the future, one has an inescapable sense of God at work in India, guiding her destiny, speaking to her "at sundry times and in divers manners" as truly as he has spoken to any people, and now in our times speaking to her by his Son. The story of God's dealing with India is a very wonderful story full of drama.

India is at the threshold of what bids fair to be the most remarkable chapter in all her long history. She is at the threshold of a new national life. "Except the Lord build

the house, they labor in vain that build it." Will God's workmen everywhere support her by faith and prayer in the new building?

The day of India's political freedom and self-determination has dawned. I rejoice and would do all in my power to serve it. She has the inherent right of self-government, and it will be both her privilege and her duty to take full responsibility for her actions. This right is positive, not negative. It has too often been obscured by controversy as to the credit or debit side of her association with Britain. But the Christian believes that God can and will overrule all events of history for the good of India and that all nations, including Britain and India, come before the solemn bar of his judgment. I cannot believe that two people who were so strangely brought together were meant to part in bitterness. Whatever has been wrought by God through Britain for India, or through India for Britain, in spiritual values, will remain.

What is now the paramount concern for India is not the acknowledgment of the right to self-government, which has been made, but the procedure. Government cannot be allowed to break down; there must be no dangerous gap between the old and new order. As these words are written, preparations are being made for country-wide elections, both for the Provincial Legislative Assemblies and the Center, as it is called in India—the legislative body for the whole country in Delhi. The relative strength of the various parties will, it is hoped, thus be made apparent.

All lovers of India will be watching with great interest her advance in democratic nationhood. There is a wealth of material available on this subject, and in this brief book we must confine ourselves to tracing the advance of the Chris-

tian church and her opportunity to meet the challenging issues of today.

India is not only setting her house in order but she is taking her place among the nations of the world. Never again can she be designated "faraway India," for she is within a few hours of flying time from all other nations east or west. We who love her, but who, alas, are not of her soil, must be humble in this her great hour.

But with all our need for humility there is the serenity that comes in knowing that Christ is the door to all new life and relationships. It is through him that closed doors open to the gentle tap of love. And how rich and splendid are Indian friendships! If a personal word may be allowed, there have been moments in the months of writing this book when I felt that it was too difficult a task to be a servant in 'The Interpreter's House. Whenever the dark wings of despair cast their shadow, without fail there would come an unexpected message from one Indian friend or another, breathing such love and confidence that I could only thank God and take courage.

Again and again the question is asked of anyone from India who is visiting the West, "Can India's problems be solved?" To one who sees Christ as the door, the answer comes at once,

"I say,

The acknowledgment of God in Christ can solve for thee,
All questions in the earth and out of it."

With my hands folded in your own greeting of peace, O India, I bow to you on the threshold of new life.

L. W. B.

Toronto, Canada
November 1, 1945

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CHAPTER ONE

"I'm Proud of India"

*Lead me from the unreal to the Real
Lead me from darkness to Light
Lead me from death to Immortality.*

—A Prayer from the Brihad
Aranyaka Upanishad, (600 B.C.)

BHARAT MATA, the motherland of India, is a gracious lady. She has the faculty of drawing to her men and women of diverse heritage and culture. Through the centuries they have entered and found their niche. One who has been at home in India for many years finds it but natural to say, simply and unaffectedly, "I'm proud of India."

I'm proud of her age.

Nobody has been able to reckon how very old is her unwritten history. Our home is on a plateau in the Vindhya hills, the watershed between North and South India. To the north of us lie deserts that were once a sea, and farther north again rise the mighty peaks of the Himalayas with their "eternal snows." But those snows were not always there, for geologists draw maps of India with no Himalayas on them,—the India of long, long ago.

So it is with the history of her people. We all know about the Aryan-speaking tribes of Central Asia, and how one group went westward into Europe, and another group

turned south. Visitors from the West to India often ask, "How is it that most of the people here have features like our own?" The answer is that we are cousins.

ANCIENT INDIA AND HER CULTURE

When the early Aryans entered India, roughly two thousand years before Christ, they found already settled there the Dravidian-speaking peoples, with a high degree of culture. The recently excavated cities of the Indus Valley region bear witness to the civilization that prevailed at least five thousand years ago. It is a moving experience to look at the toys and ornaments, the cooking pots and objects of worship of this marvelous old civilization. One has the feeling that there is a sense of vitality about it, that though it was buried and forgotten for so long it was not really dead, for there are traces of much the same sort of thing in our present-day living.

Back of the Dravidian culture lies yet another, which is referred to simply as the pre-Dravidian, or proto-Indian. Hardly a guess has been hazarded as to how old it is. Back in the hills and deep in the forests of India there are still little groups of the pre-Dravidian people. Such age is indeed worthy of respect.

I am proud that there has been for centuries an entity that may be called India. It is easy to exaggerate the differences of race and tongue and custom. There are, for example, Brahmans and Brahmins, and yet Brahmanical culture is a unity and it is found all over the land. The message of Buddhism must have been a unifying power in its day, for there is a sense of oneness in all Buddhist remains, wherever they are. Moslem India has made its mark too, and Indian Islam is like and yet unlike Islam in other countries.

There are Hindus who appreciate literature of Moslem origin and there are good Moslems who have not been unaffected by the mysticism of Hindu devotees.

Within the past three centuries the Indo-Aryan cousins have met again, and English has become current among educated people all over the country, a language that has embedded in it old words of common origin, such as the words for "father," "mother," "brother," "fire," "star," and even the word for "candy"!

I am proud of the many contributions India has made to the culture of the world. We cannot date a letter without using figures that are derived from India, and we write with them the year of the Christian era, thus bringing India's learning into the proclamation of the year of grace. The complete system of numerals is first seen in an inscription of the third century B.C. in a cave in Western India. The numerals were probably introduced to Europe through the Arabs.

In astronomy the Indians learned much from the Greeks, but they developed what they had learned. An ancient Indian astronomer put it rather quaintly when he said, "The Greeks are barbarians, but the science of astronomy originated with them, and for this they must be revered like gods." But the Hindus made their contribution too. Their astronomers discovered that the heavenly bodies were spherical and that the moon shone by reflected light. Brahmagupta (A.D. 628) anticipated Newton by declaring that "all things fall to the earth by a law of nature, for it is the nature of the earth to attract and keep things." An ancient Hindu physicist even propounded the atomic theory.¹

¹ See *The Legacy of India*, edited by G. T. Garratt, p. 335. New York, Oxford University Press, 1937.

Dr. Edward Hume, an authority on the antiquity of medical knowledge in India, states:

We have on record sacred books reaching back to 1500 B. C. We know that in the Orient surgery was more highly developed in India than in any other country. The period of Brahman control, about 1000 to 800 B.C., was a period in which great progress was made in the methods of the practice of medicine. . . . From the writings of Asoka (about 264-227 B.C.) it becomes clear that hospitals were founded by him, of a crude sort undoubtedly, but nevertheless they represented the beginning of the practice of medicine. In the beginning of the fifth century, we see Susrada, whose writings are a great storehouse of Indian surgery. Anatomy was being developed. . . . Similarly with physiology, they stated that there were seven cardinal principles and health consisted in a suitable proportion of these principles, and disease is a disproportion or break-up of the normal relationship. Susrada gave a forecast of the relationship of malaria to the mosquito and of rats to plague. Indian therapeutics, like therapeutics in any other Oriental country, ranged from the days of spirits, when the gods did everything, down to the use of plants, of which thousands are described in the *materia medica*.¹

Indian thought was known to the Greeks, and it is difficult to dismiss as mere coincidence passages in the writings of Plato that are strongly reminiscent of Indian ideas of reincarnation and karma, and the organization of Greek social life into three distinct classes, rather like the four original Indian castes in their functions. One of the companions of Alexander the Great refers to the naked ascetics he had seen performing their austerities in India in the fourth century B.C., describing them in much the same terms that countless American tourists have used after seeing them on the banks of the Ganges.

¹ Quoted in *An American Doctor at Work in India*, by Sir William Wanless. New York, Fleming H. Revell Co., 1932. Used by permission.

Indian thought was known to the Greeks, but the main stream of its culture flowed east. One has only to mention the spread of Buddhism through Burma, Tibet, Indo-China, the East Indies, China, Korea, and Japan to recognize what a great tide it was, carrying with it high ethical ideals and a rich and stimulating culture in literature and art.

Hsien Tsang, a Chinese monk who arrived in India in A.D. 630, described an Indian village that can be matched today:

The walls [of the buildings] are covered with lime or mud, mixed with cow dung for purity. . . . Their clothing is not cut or fashioned. . . . They are very particular about their personal cleanliness. All wash before eating; they never use food left over from a former meal. . . . After eating they cleanse their mouths with a willow stick and wash their hands and mouths.

I am proud of India's long and distinguished contribution to literature. When the Aryan-speaking tribes came into India, they brought with them the Vedas, hymns of great beauty, praising the gods of nature, the sun, the winds, the dawn; and they brought also a sacrificial ritual that is still used. Eventually literature was written, and books were made of palm leaves, with a cord running through the long, narrow strips on which the writing was incised with a sharp point. Aesop's Fables, and many of the animal stories in which children delight, may be traced back to the collections of clever beast stories by which the Buddhists transmitted some of their teaching.

The early theater in India produced some fine plays that are still acted and admired. Well known in English translations are the great epics of India and the best loved Hindu devotional book, the *Bhagavad Gita*. India has also a great

folk literature, with her songs of daily life, her delightful stories and plays, and the ballad singer who beguiles a rainy or a moonlit evening. These are as yet little known to the rest of the world, but when folk literature really comes into its own as the interpreter of the mind and heart of the common people, India will have much to contribute.

I am deeply thankful for India's religious heritage. Some of the loftiest speculations of the mind of man are found in her philosophies. Dearer to the Christian, however, is India's religion of grace, which calls forth passionate devotion. It is found to some extent all over India, but most fully in the South with its deep spirituality and its capacity for affection. Take, for example, this stanza from one of the devotional poets:

And when it seemed I ne'er could be with these made one; when
naught of thine was mine,
And naught of mine was thine, me to thy feet thy love
In mystic union joined. Lord of the heavenly land, 'tis height of
blessedness!

I am stirred by the romance of India's early trade and her contacts with the world beyond her borders. Along the old silk-caravan route through Central Asia, territory little known even today, were established islands of Buddhist culture brought from India. The ships of India linked up at various ports with great inland caravan routes so that the flow of ideas and commodities across a wide area, of which India was the heart, was considerable.

The trade of South India is linked up with our knowledge of Bible history. The ships of Hiram, King of Tyre, went on a triennial voyage for gold to Ophir, which is thought to be identified with Sopara on the west coast of

India. We are told that his ships brought also ivory, apes, and peacocks. The Hebrew names for these commodities in the books of *Kings* and *Chronicles* clearly show their Indian origin. The high regard the ancients had for pepper from India is shown by the fact that three thousand pounds of pepper was part of the ransom extorted by Alaric from Rome in A.D. 410.

One of the interesting aspects of India's history is that although "this splendor that was India," which has been all too briefly recounted, ultimately sank into obscurity and decadence, modern India has shown her vitality in a veritable renaissance, or rebirth. The most impressive fact about India today is not her age but her youth. There is a tremendous sense of life in India now.

Much of the talk about revolution in India is not helpful because the word is used wrongly, in most cases. The better word to describe India today is one in harmony with her own thought—renaissance or rebirth. It has been said that Indians are deeply aware of eternity. It is doubtful if eternity is as much in the mind of the Hindu as it is in the mind of the Jew and the Christian.

Thus saith the high and lofty One, who inhabiteth eternity,
I dwell with him that is of a lowly and contrite heart.

or,

In the beginning was the Word, and the Word was with God,
and the Word was God.

The loftiest Hindu scriptures, the Upanishads, do not quite reach the stratosphere of eternity.

But the Hindu does have a sense of time. His music and sculpture, with their strange and haunting rhythms, the intricate social pattern of his life, the rhythms of his vari-

ous languages, the aeons and ages of his philosophers, even the tragically mutilated concept of rebirth: these are but instances named at random of the marvelous Indian sense of time.

SCIENCE AND CULTURE IN MODERN INDIA

In modern as well as in ancient days India has made important contributions in the realm of science. The late Sir Jagadis Chandra Bose of Bengal startled the world by his revelations of the physiology of plants and the delicate instruments by which he was able to record the reactions of their nervous system. Sir C. V. Raman of Bangalore was the Nobel prize winner for physics in 1930. In 1941, Franklin Institute, Philadelphia, gave him its highest award for scientific research. The Indian Institute of Science, with which he has been connected for many years, provides facilities for postgraduate work in five main branches of science: physics, cosmic ray research unit, organic and biochemistry, electrical technology, and aeronautical engineering.

In 1944 penicillin was manufactured in India by two young scientists of the Institute, Mr. S. Srinivasa Rao and Mr. S. P. De. They succeeded in growing penicillin and evolved a method by which maximum growth was attained in a quarter of the time taken in laboratories elsewhere. It has yielded very satisfactory results in healing infected wounds and war injuries and also in the treatment of the common cold. The process for the production of penicillin as evolved at the Institute has two advantages: it is simple and quick.

In the field of literature there are many names that might be mentioned of authors whose writings are familiar to the

English-reading public. Rabindranath Tagore and Sarojini Naidu, of course, are eminent poets. Any public library can furnish a list of Indian authors who have written about their country from many different angles.

Indian art and music are much better known and appreciated in Europe than in America, and there are fine permanent exhibitions both on the continent and in Britain. Some of the most appreciative Westerners are a growing group of missionaries who have studied and then used Indian music to sing the good news of the evangel. There is also an eagerness to encourage Indian Christian artists who will represent Christ as seen by Indian eyes.

In recent years there has been a revival of Indian trade and labor interests in different parts of the world. So widespread is the dispersal that a special department of government has been set up to care for these interests.

Indians in the home country are extremely sensitive to the rights and disabilities of their compatriots who live overseas. The contacts of the peoples of Western countries with Indians who come to them may at any time become a touchstone of their sincerity in world friendship and of their avowed Christian principles.

THE HINDU VIEW OF LIFE

An important contribution made by contemporary Indian thought is the philosophy of non-violent resistance. Applied to economics it is generally known as the strike. In war it is the attitude of the conscientious objector. In India it has been used in the political field as non-cooperation or civil disobedience and has thus been developed by Mr. Gandhi. He did not invent this technique. The *hartal* has long been a part of Hindu life; that is, the closing of shops

and markets on an occasion of public mourning. Such a closing down is used also to express disapproval in a public way, and it is this use of it that has become a political weapon. Non-cooperation has also been extended to such actions as blocking traffic, non-payment of taxes, and even, in recent years, to sabotage. It always stops short of actual violence, when carried on by Gandhian principles. Naturally its correct use calls for a high degree of self-control and discipline, as it is easy for an excited group of people to change from passive to active resistance.

Mr. Gandhi has based his philosophy of passive resistance on the two concepts of *satyagraha* and *ahimsa*. The former denotes soul-force and the latter is harmlessness. We must examine this ideology briefly, trying to understand both the Hindu and the Christian point of view.

Soul-force is related to the Hindu concept of suffering. The Hindu believes that involuntary suffering is the just reward of one's deeds, a concept that made progress in social welfare and relief extremely slow until the Hindu heart overruled it and acted in compassion. But soul-force is based on a strong belief in discipline (*yoga*) as a means of salvation. This discipline may entail considerable suffering, which in its cruder forms may be seen in the "holy men" familiar to American tourists, who lie on beds of spikes or otherwise torment their bodies. The Hindu has, moreover, a strong belief in the power of voluntary suffering, which he prefers to call austerity. There are innumerable stories of men who acquired so much power in this way that they became dangerous to the gods, who thereupon took considerable trouble to tempt the virtuous man to do wrong so that the terrific power of goodness might be curtailed. A Hindu might argue that discipline em-

ployed for such an end could not be called suffering, but to most Westerners it would be classed as such.

The concept of vicarious suffering is not entirely absent from Hindu thought, though it is not extensively held. There is a story of the god Siva, who drank poison to save the gods from destruction. The followers of Siva in the south, thinking of him as the "black-throated one" from the effect of the poison, have made him a symbol of divine, sacrificial love. As one of their poets expressed it:

Thou mad'st me thine; didst fiery poison eat, pitying poor souls,
That I might thine ambrosia taste—I, meanest one.

On the other hand, there are many Hindus who hold that redemption is an interference with divine justice and the laws of the universe.

The Christian, of course, centers all his thoughts about suffering in the cross of Christ. The Christian believes that suffering must be significant and meaningful. The redemption of the cross is a moral triumph which breaks the endless chain of paying in one life for the misdeeds of the previous existence. There is abundant discipline in the Christian life, but its end is service—not the accumulation of power. And vicarious suffering is more than heroism; it is redemptive and creative.

The death of Christ on the cross makes an emotional appeal to many a Hindu even to the point of tears, but to his thinking it is, as it was to the Greek of old, "sheer folly."

The concept of *ahimsa*, harmlessness, has owed much in India to Christian influence. As has been suggested, it may be purely negative, restricting only the taking of life. A storm of protest in orthodox Hindu circles arose some years

ago when Mr. Gandhi ordered a suffering animal to be destroyed. There is, however, no doubt that the positive compassion and sacrificial service of Christians have made a deep appeal to Hindu and Moslem alike.

There is a tendency in some Christian groups today to cut down on institutions that might be called philanthropic with the idea that other agencies should assume more responsibility for such cases. Care should be taken in making this change lest we lose one of the things for which Christianity is most respected. There is more, not less, need for Christians to serve the afflicted and the neglected, who have a right to look to the Christian church for care and nurture. One can but admire the non-Christians who have taken up such service and who often put us to shame.

COMMUNITY AND COMMUNALISM

Socially the Indian has a very clear-cut and persistent idea of community. As this book progresses it will be seen how frequently the Christian church, especially the local congregation, reminds one of the primitive church in its sense of brotherliness and mutual helpfulness. It is also keenly conscious of being a cell of Christian life in a non-Christian society. At the same time Christians in India are constantly beset with the temptation to enter the struggle of religious groups for political power, which is known as communalism. It is indeed one of the greatest hindrances to a united India, but the Christian leaders have stood out bravely against the scramble for representation and offices.

The word "community" in India is used frequently to denote a religious group (Hindu, Moslem, Christian, etc.) in its public and political relationship. Seats in the legislatures are reserved for religious groups as such. This has

been both the cause and effect of the rivalry known as communalism.

At a time when the democracies of the world are looking with friendly interest at the emerging self-governing India, it is heartening to know of the admirable adaptation the Indian mind is making to the concept of democracy.

Save for the *panchayat* (Committee of Five) system of local government in the villages,¹ and the former conduct of Buddhist assemblies, there has been little foundation for democratic thought and practice in India's past. The extent to which Indians have availed themselves of present democratic institutions—the municipal council, the district board, the provincial and legislative assemblies, the organization of scientific societies and many other associations—has been a remarkable achievement within the short compass of time in which it has taken place. The Indian has always had a genius for organization. When he has also an ideal to be served the results are frequently noteworthy. India has no lack of able leaders, and when their ability is inspired by high ideals there is hope. At the San Francisco Conference one of the most idealistic utterances was that of Sir Ramaswamy Mudaliar: "All of us must recognize one fundamental truth, one eternal verity, namely the dignity of the common man, the fundamental rights of all beings all over the world." India has traveled a long, long way!

PRINCELY SERVANTS OF CHRIST

An example of Indian statesmanship and dignity finding its fruition in the service of Christ is in the story of Rajah Sir Harnam Singh.

¹ See Chapter Two.

He was, to use an old phrase, "born to the purple," for he belonged to a princely house. He was born in 1851, the son of the ruler of Kapurthala State, in North India. Through his tutor in English, an American Presbyterian missionary, he learned of Christianity, and in 1875 he received baptism from the hands of the Reverend Golak Nath, whose daughter he afterwards married. At the time of his death in 1930 the *National Missionary Intelligencer* wrote of him with pride and affection:

He was a striking personality and greatly respected everywhere. For well over half a century he was associated with many movements—political, social, religious—and earned public approbation such as it has fallen to the lot of few to do. He was a keen reformer whose energies were devoted to helping on the progress of his country. But the outstanding feature of his life was that he never looked upon his work in the light of advantage to himself. He served with distinction in the Legislative Councils and in the Chamber of Princes. A picturesque figure, there was, however, no display of gorgeousness about him.

The state loved to honor him as much as his countrymen, and he was the recipient of titles befitting a distinguished career. Happy and prosperous, his domestic life formed a congenial setting, in which Rajah Sir Harnam Singh could develop his public sympathies. He was the father of seven children—six sons and one daughter.

One of his sons gave his life in World War I. The other sons have all occupied with distinction positions of public service. Raja Sir Maharaj Singh, one of Sir Harnam's sons, is today carrying on the family tradition of Christian public service, ably assisted by Rani the Lady Maharaj Singh, who is Chairman of the Christian Home Committee of the National Christian Council, and also the Chairman of the

National Committee of the Y.W.C.A. of India. Some years ago Sir Maharaj Singh occupied one of the most difficult posts of government service, that of Agent of the Government of India in South Africa. To the present time the impress of the two strong Christian personalities of Sir Maharaj and his wife has remained fresh in the Union of South Africa, and the educational and medical work inspired or encouraged by Lady Maharaj Singh has continued to grow.

The story of Sir Harnam Singh and his son, and many another of "the pride of India" who have found their greatest happiness in being humble followers of Christ the Lord, makes one realize that in the future there are many gifts that will be brought into the city of God. But a greater glory is already beginning to shine. It is the development of leadership from among those whom the world calls the common people, and under the hand of God those whom he has raised up in this way are second to none in ability, in graciousness, and in devotion.

Of many who come to mind one thinks of a gifted teacher whom we shall call James Ananda, and one is proud and thankful for an India that by the grace of God can produce him. Ananda comes of a romantic ancestry—the robber tribes of South India, men of such courage, enterprise, and resourcefulness that they were worthy of better things. These elusive tribes are not easily reached by the Christian message, but in the days of famine a generation ago, some of their boys and girls were left homeless and became the charge of the American Madura Mission. A boy and a girl thus cared for grew up and became Christians and workers in the church, and in the home they established James Ananda was born.

Ananda first came to college, a quick, eager, bright-faced lad who had worked his way up through village school and boarding school, and now appeared as a barefoot freshman. College days went by as a happy dream, then came teacher training, and teaching in school.

Then a dream came into his heart of perfecting himself in his profession by a time of study abroad. Ananda is a born teacher, and he has never shirked the duty of maintaining growth throughout the years. To go abroad was a daring enterprise for him, but he ventured upon it.

Many in the United States and England came to know Ananda in the next three years. He came to New York knowing no one. Two years later, after he obtained his master's degree in education from Columbia University, two hundred people gathered to say *bon voyage* when he sailed for England. There it was the same story. He left England a year later with a diploma in teaching and a host of warm friends. During the last few years Ananda has been director of education for an important Indian state. He has also had an outstandingly happy and Christian home life with his wife, who was a missionary nurse, and two little children. He has constantly sought out the lowliest and most discouraged members of his profession, the village school teachers, and tried to put new life and happiness into them. No official has ever been so brotherly to those who needed encouragement.

Such men as Ananda have their message for the churches of the West. Towards the end of one summer during Ananda's stay in the United States he was obliged by circumstances to spend a night in a strange city. He found himself unable to secure hotel accommodation, and by an innocent ruse he discovered that it was because of his color.

He was refused permission to spend the night in the station waiting room. He appealed to the police for assistance and was thrust into a cell with a drunk. When he expostulated in no uncertain terms he was released with instructions to get out. In his despair he called a taxi to help him transport his luggage—but to where? He explained his dilemma to the driver, who after a moment's thought offered him his own bed till morning, as he was on the night shift. When morning came his new friend did not appear. After waiting for some time Ananda went downstairs and found the driver asleep in his cab; with delicate courtesy he had refrained from disturbing his guest.

Ananda invited him to have breakfast with him. As they parted, Ananda said to the driver, "You've been a good Samaritan to me." "Huh, what's that?" said the driver. "I said," repeated Jimmy, "you've been a good Samaritan to me." "Don't know what you're talking about," was the reply. "Haven't you heard of the Good Samaritan?" asked Ananda. "No, never did," said the driver. "Well," said Ananda, "I haven't time to tell you now, but when I come back I'll bring you a book with that story marked in it."

A few days later a Christian Indian laid in the room of a heathen American a New Testament with the story of the Good Samaritan well marked for his kind friend. India on the threshold of America and the American churches! And as Americans we want to know more about the Indian in his daily life.

CHAPTER TWO

The Man with the Wooden Plow and His Church

O Heavenly Father, open wide the sluice
gate into my heart that I may receive
thy living water and be fruitful.

—A Punjabi woman's prayer¹

WHEN Rama came home after school and games, he found his mother busy preparing supper. His father and oldest brother would soon be home from the fields. "I need a little of the mango pickle," his mother said. "Son, run up to the attic and bring me some in this bowl."

Rama went up the steep, narrow stairs to a kind of loft that his mother used as a storeroom. He filled the bowl with pickles from one of the great jars that were kept there, and then he went to a small window that gave an excellent view of the large village of about six thousand inhabitants.

For the most part it ran along a high road, though there were some side streets and back lanes. It was a busy main street because busses passed through it on their way to similar towns and villages to which the railway did not go. Most goods, however, were still carried by bullock carts

¹ From *The World at One in Prayer*, edited by D. J. Fleming. New York, Harper & Brothers, 1942.

traveling in long lines or "convoys," as a visiting soldier called them.

As Rama's eyes traveled up and down the village street and its environs, everything seemed to fall into a pattern. There were three kinds of buildings: the homes of the farmers, the shops of the tradesmen and artisans, and the administrative or service centers.

Most of the inhabitants were farmers, like Rama's family. They owned farms to which they went in the morning, not staying at night except at special seasons.

As Rama looked down there was a golden haze over everything, for it was "the hour of cowdust," when the herds that had been out grazing all day under the care of some young lad would return to their homes in the village.

Rama looked at the houses of the tradesmen and craftsmen. There was the dyer who had gay clothes hanging like banners outside his house. He heard the tonk-tonk of the coppersmith and the brass-smith as they made or mended pots and pans for the housewives. There was the food market, too, where the merchants sat among heaps of varicolored cereals, and where the many spices and condiments filled the air with pungent aroma. And to Rama's nose came up also the odor of sweetmeats being cooked in hot butter. Such is the Indian bazaar, much smaller in some places and larger in others, the epitome of rural commerce.

Rama remembered how at harvest time the different artisans and those who served the village in any way would come for their share of his father's grain—not the merchants who had no need of asking but the others. Anyone who rendered service according to the pattern of the life of the village would come, and his father gave a measure of wheat to one, three to another, and so on, according to

their relationship and the services that had been rendered during the year by the astrologer, the shoemaker, the carpenter, and others. In former days the representative of the king had stood by the threshing floors and had received one-fifth of the grain for the state—not forgetting a number of handfuls, no doubt, for himself and his trouble!

But there was another part of the village that interested Rama as much, if not more. There were newer-styled buildings that were occupied by various offices of administration. On the edge of the town was his school. It drew pupils from all the villages around. Nearly four hundred boys were in attendance, and there were also a few girls who had finished with the small primary school, which was modestly situated in a side lane. Besides the old Indian games the boys also played football and field hockey and had drill. In their school library they had books that were like windows into ways of life very different from the village, and they also read newspapers and magazines that brought restlessness and excitement into the quiet tenor of their village life.

There was the courthouse, where the district magistrate presided and the revenue office was located. Near by were the post and telegraph office, the police station, and the headquarters of the forestry officer. A small hospital in charge of a doctor vied in popularity with the dispensers of herbs and the exorcists who plied their profession in their own homes, often subsidiary to some other occupation.

But Rama's eyes fell upon his father, who had evidently returned from his work, for he had bathed and put on fresh garments and was on his way to offer his evening worship at the village temple. Goodness! His mother would be wondering about that pickle—and Rama dashed down-

stairs hoping that his lengthy gaze out of the window had not earned him a rebuke.

That evening after supper Rama lingered near his father, and when he saw he was prepared to spend a quiet evening at home, he asked him, "Father, was the village very different when you were a boy?"

His father looked surprised but rather pleased at the question. "I think we had a good deal of fun when I was a boy," said his father thoughtfully, "but we certainly have some things now that are very convenient. I must say I like having an umbrella and a hurricane lantern, for example, and," he added with a droll smile, "your mother appreciates a mirror. There are more things for people to do now to earn a living."

"Has everything been an improvement, Father?" asked Rama.

"Well, no, I don't think it has. I can see that the township and county boards are good for many purposes, but nothing can quite take the place of the Committee of Five, for they were men who knew the village and whom we all knew. Even now in the small village where lives your cousin who was here today, the headman and the accountant are still hereditary officers, and so is the watchman.

"I don't like the law courts very much. It is true that they give opportunities to men who would never have had a chance to complain or to defend themselves in the old days, but I think we hardly know how to use them yet. Too many people defeat the ends of justice by their lack of truth and honesty, and too many people get a living out of the whole business. You remember what happened to my old friend, Mohanlal?"

Rama nodded, remained silent for a moment, and then

asked, "Father, do you think we are all getting poorer?" And then he added hastily, "Some people are getting richer, I know, but there is talk of this among people in the village sometimes."

"I know," said his father. "What do you think about it?" Rama was rather surprised to be asked for his opinion, but he was ready to give it. "At school I hear that there are many more people living in our country than there used to be. In three hundred years, the population has become four times as great, and five million are added every year. Why is this?"

His father said, "Have you noticed the condition of the forts and the walls of old towns?"

"Yes," said Rama promptly, "they are falling down."

"That is part of your answer," said his father. "The long internal peace we have enjoyed has meant security of life and naturally the population has increased. There are more mouths to feed."

"There are more babies who grow up," said Rama's mother unexpectedly, as she sat a little way off, cleaning the wheat she would grind early next morning. Her husband and son looked at her for a moment, as though she had spoken "out of turn," but her husband kindly said, "Tell us more."

"Well," said his wife, as if she, too, had been thinking it over, "a lot of new ideas are nonsense, but I think there are some very good ways of taking care of babies. Nor do we have as much famine as we used to," she added after a pause.

"That is true," said Rama's father. "It is, as I said, a good thing that your brothers are taking up other occupations

than farming, since there is not enough land to divide.”¹

“It is your kindness, Father,” replied Rama politely. Then he continued, “A man who was talking in the square today said that our poverty came from neglecting to spin and weave our own cloth.”

Rama’s mother involuntarily glanced at the spinning wheel, long neglected, which had been stored among the rafters. Her husband and son caught her glance and burst out laughing. She was on the defense at once. “Why should I spin when I’ve so much else to do, and there is a cloth shop in town? You men think of nothing but work, more work, for a woman. Besides I like the patterns and designs of the mill cloth, and so do you men, too, I notice. Still, it is a pity to have it die out from neglect. I’ll put the daughter-in-law at spinning tomorrow.”

“They are teaching all the old crafts in schools now, Mother,” said Rama.

“Well, I can teach just as well at home,” said his mother, rather piqued.

The honk of a motor horn and the tinkle of a bicycle bell in the street outside turned Rama’s father’s thoughts in another direction. “Perhaps we are so poor in the village today because new transportation has made it easier for people to come into the village and to go away. Our brightest young men go away to earn more money or because they think there is more interest and pleasure in the great world outside.” Then, as he noticed Rama’s eager look, he

¹ The Hindu system of inheritance has led to excessive subdivision of agricultural holdings, generally spoken of as “fragmentation.” Some recent efforts to consolidate holdings by suasion and compensation have been fairly successful.

added with a little sigh, "Even as you, too, will go away some day."

THE LIFE OF RURAL INDIA

This slight sketch has been a brief visit to a larger Indian village. Most of the villages are, of course, much smaller, mere hamlets. When a man walks home in the evening with his plow over his shoulder, he does not have a great way to go. There are about 700,000 villages in India, and it is reckoned that if our Lord had begun to visit one every day when he was here in the flesh, he would hardly have made the rounds even yet. Over 85 per cent of the people in India live in villages.

In all the provinces and states of India more than two-thirds of the people are directly employed in agriculture. Among the civilized countries of the world India has the highest proportion of people dependent on agriculture and the lowest proportion of those employed in industries, trade, and transport.¹

The density of the population is always to be taken into consideration when one discusses the pressure on the land. In the United States it is 41 persons to the square mile; in China, 200; in Japan, rather more; in England it is 703; and in India it is 254.

Some of the Indian crops that are of importance in world economy are rice and tea, in which India is second only to China; wheat, in which India equals Canada's production; sugar cane, in which she stands second among the nations; and peanuts, of which she raises half the world's crop.

¹*Indian Economics, a Comprehensive and Critical Survey*, by Jathar and Beri. Bombay, Oxford University Press, Seventh Edition, 1942. The statistics used in this chapter are based on the findings of the census and on Indian authorities.

When Rama and his father were talking, there were some aspects of Indian economy that they did not mention. The most important of the omissions was the dependence of agriculture on the monsoons, the seasonal winds that cause the rainfall. The rain for most of India comes with the southwest monsoon winds, which blow from May to September.

In every five-year cycle there is usually one year of good rains, one of scanty or no rain, and three that have been described as "middling." It is therefore necessary for science to devise ways of meeting the vagaries of the monsoons.

One of the greatest triumphs has been the creation of the largest system of irrigation in the world. Irrigation has, of course, been known in India from time immemorial. Most of the supply of water came from wells, which are still extremely important. There were also constructed what are known as tanks, *i.e.*, reservoirs with high sides or embankments of earth or of masonry in which rain water is stored; they are most common in Madras. In South India, too, is found the Grand Anicut dam, which for sixteen centuries has been holding back the waters of the Cauvery River. In recent years the skill of modern engineering has harnessed the larger rivers of India and turned water into canals, which have literally made the wilderness blossom.

Over fifty-five million acres in India, or about 26 per cent of the cultivated area of the country, are now watered by government works. The crops that result are valued at more than four hundred million dollars a year. The system was inaugurated with British capital and engineering skill, but it is now maintained and owned by India. There are moderate charges for the use of the water,

and the net profit of 5.71 per cent on the capital contributes forty-eight million dollars a year to the budget of the government of India. It is an example of successful public ownership.

Some very important schemes are under consideration to bring under cultivation an additional one hundred seventy million acres, but whether it can be done economically has yet to be demonstrated. The need of making available more arable land may be seen from the fact that the number of cultivated acres per cultivator varies from 12.2 per cent in Bombay Presidency to 2.5 per cent in the United Provinces.¹

One cause of poverty is soil erosion. There are several causes for the erosion that is taking place. The first is common to many countries, *viz.*, the destruction of forests in the hills and mountains. This the forestry service is trying to check. Another cause is excessive grazing by the large numbers of useless cattle, and third, unwise methods of cultivation. Soil erosion is one remediable cause of large-scale poverty.

Like a chain about all progress in India is the prevalence of debt and the consequent exploitation by the money-lender. Rama had not the heart to discuss this with his father because he knew that his father had lost almost all the family fortune and was still deeply in debt, although he was sure he had paid the principal several times over. Many years later Rama, to his great happiness, was able to link his father with one of the newly set-up Debt Conciliation Boards, which have done useful work in giving the

¹The figures are taken from the census of 1921, but Jathar and Beri (see p. 24) accept them as still sufficiently valid.

creditor his just due, but no more. In the course of time also, when Rama had gone further with his education, he became deeply interested in the cooperative movement. Credit societies have done much to extricate men from the burden of debt, and the habit of banking thus acquired is teaching men to use their money productively instead of spending it on useless social ceremonies, such as lavish wedding or funeral feasts. It also brings into circulation hoards that are lying unused.

Other forms of cooperation such as producers' and consumers' societies are being recognized as extremely valuable, and are sponsored by the Indian Federation of Labor and other influential groups.

It may perhaps not be realized that there is in India a complete organization for bringing the results of the application of science into the village. At one end of the scale are the agricultural colleges and research institutes—at the other thousands of village demonstration plots where the effect of improved seed, methods, implements, and manures is shown under the cultivator's own conditions. Intermediate links in this chain are the experimental farms, where scientific research is translated into field practice, demonstration and seed farms and seed stores. As in America not all this knowledge is used, but it is available to be appropriated in India as in the United States and Canada.

While rejoicing over the contribution of science, we may well remember the words of Tagore: "Village life is a whole life. The development of scientific technique by itself will not build a new village India. The spirit must be lifted and formed." To which the Christian's comment is: "The spirit of man is the candle of the Lord."

THE PEASANT

What are some of the characteristics of the Indian peasant, who is the key person of the whole situation?

Perhaps the most outstanding is his capacity to win the admiration and liking of all who come to know him, even foreigners. The peasant is no fool. He often has good ways of doing things, though he can seldom, if ever, give you a reason for his procedure. That he has not succumbed long ago to all his adverse circumstances shows that he is possessed of remarkable stamina.

He has extraordinary dignity. His clothing may be threadbare or scanty, his house may seem little better than a hut, his fare may be meager, but when he offers you hospitality, be it simply a cup of milk or of sugar-cane juice, or a handful of parched and flavored pulse, he has the dignity of a prince, and the chances are that he will have more *savoir faire* than you will!

He is deeply devout and quite natural and direct in his approach to the manifestations of God as he has seen them. The songs he sings at his plow, or his wife sings at her spinning, reflect the nearness of the Divine in everyday life. Music is part of his nature and makes a strong appeal to him. As an Indian writer has expressed it:

Song is the food of human life. From the earliest time the human heart has come singing along. Guiding his plough in the scorching rays of the sun the peasant forgets its intense heat by his song; going through a dark night the camel driver walks along warbling, and the feeling of the vast emptiness of the desert is forgotten; the cartman tuning his voice to the "da-chuck, da chuck" of the wheels on a bright night passes mile after mile; in the jungle where the sheep are grazing, the shepherd makes the

whole jungle echo to his song, and not only to his voice but to his heart comes the echo.

Here are some verses from a song of praise sung by the peasant women of Rajputana. In the translation the approximate equivalent of the Hindu months has been given. The townsman's year begins with the calendar, but the farmer's begins with the sowing.

A Twelve-month

The rains have begun in June, and the millet-sowing too,
My mother is bringing my lunch to the field.

Praise God, praise!

In the month of July the millet grew, and weeding began,
But the creeping vines of the small gourds are not disturbed.

Praise God, praise!

In August there will be peanuts and also lentils,
We shall eat millet-bread.

Praise God, praise!

In September there are hopes of a good crop, and the watchers are
crying to scare away the birds,
We shall live day and night in the fields.

Praise God, praise!

In October will come the maize, eat as many as you like.
Thou didst make the maize in October.

Praise God, praise!

In November will come the agent of the moneylender, to settle
the account,
After giving and taking we shall be free.

Praise God, praise!

In December it will be cold and our skin will be chapped.
What if our skin is chapped?

Praise God, praise!

The peasant is usually humorous and his talk is flavored with many a proverb or quaint story, and he has a keen sense of the dramatic.

The deep shadows of his life come from ill health and fear, ignorance, and poverty.

He usually observes the major Hindu festivals and acknowledges Hindu gods, but below all this is a dark substratum in which old, old forces are still very much alive. The typical religion of the villages is the cult of the local mother-goddesses, derived from the practices of the Dravidian-speaking peoples who were found established in India when the Aryan-speaking tribes entered, at least four thousand years ago. Most often associated with the dread scourges of smallpox and cholera, these mother-goddesses are greatly feared and must be propitiated. There are innumerable godlings of field and tree, river and well. Sowing, reaping, and threshing are associated with primitive rites, and so are the folk dances, which, as in other lands, are often interpretive of agriculture or performed to insure fertility.

THE INDIAN PEASANT'S CHURCH

More and more the Indian peasant finds in the church an understanding and consecration of his folk ways. Witness the blessing of fields and gardens as it takes place in a Methodist circuit:

At the first village they were about to plant rice. The village basketmaker gave us a cross of split bamboo to place in the corner of the field which was dedicated as a contribution to the church. . . . When the paddy was put in my hand by the owner of the field, I very naturally broadcast the seed in the manner of ancient usage. This was done before the cross was put in place. It is a

ceremonial that comes of the villager's sense of the mysteriousness of things. Next year I shall try to take out a little improved seed for planting in the corner dedicated to the support of the church. . . .

Illiteracy is, surely, one of the greatest handicaps of the peasant. The bulletins issued by the agricultural department of the government, the accounts of the moneylender, the market quotations that are issued in centers of agricultural marketing, the general news of the day that shows how world conditions may influence cash crops, the information on the care of cattle—all these helps that are commonplace to an American farmer are available in India, but are beyond the reach of the illiterate farmer. Literacy campaigns are now making progress, and Christian farmers in particular like to learn to read. The farmer, however, even when illiterate is a man of common sense. He likes to be shown rather than to be told, and agricultural fairs and demonstrations usually meet with a ready response.

When Rama made his attic-window survey of his village there was one striking feature that he overlooked: even his keen eyes did not notice the outcastes' quarter. He knew, of course, that it was there, but because he was a young Hindu he was not really aware of it.

One reason why Rama had not even thought about the outcastes was that in his village there was no Christian church with its challenge to the situation. Its absence, moreover, has a bearing upon the fact that Rama and his father did not recognize a deep psychological factor that applied to them also.

Apathy and hopelessness underlie the whole rural situation. The Christian church realizes that not only is there a need of economic salvation but it offers a message of hope

and practical work to show the wholeness and the fullness of life that God wants his children to have.

VILLAGE CENTERS OF CHRISTIAN OUTREACH

In South India, in the Vikarabad district of the Deccan, is an area that has achieved conspicuous success through village centers. Preaching, teaching, and healing are here combined by the Methodist leaders in one work unit, which is of course strategically situated to be the center for a wide ministry to neighboring villages. The buildings are in keeping with their surroundings, but when the pastor's house has windows that give sufficient light and air, and screens on doors and windows, the villagers study such a house with great interest. Add to it a smokeless kitchen and simple but adequate sanitary arrangements and you have a situation that commands both attention and respect.

In the school, which is part of the center, classes are held in the daytime for the children and at night for adults. It is the teacher who is the spearhead for personal and community cleanliness. Indian people have a high standard of personal cleanliness where they have the means to practise it, but it is not always easy for poor people to get water for bathing, and soap is a real luxury. The Saturday village clean-up is led by the teacher, and in the evening the enthusiasm that cleanliness and order engender breaks forth into folk dances and singing.

The dispenser of medicines and first aid, or the health nurse, is also an important part of the program of work. The women are taught how to care for their babies, and all the physical suffering that is so characteristic of village life is prevented as far as possible, and cured in many other cases.

The heart of the life of the village center lies in its worship service. One end of the open courtyard has walls on three sides and is used as a chancel. On the back wall there is a cross made of iron spoons inserted into the wall. The women of the village appreciate the honor of providing the oil whereby these spoons are turned into lamps, and the lovely lighted cross makes a strong appeal. A visitor describes an evening service in one of the centers:

There was evening worship in a village twenty miles from a railway. One hundred and fifty people sat in straight rows (on the floor) facing a lighted cross. The singing was made more vivid by homemade cymbals and village drums. The sermon was listened to attentively throughout. These village people are a worshipping people.

This worship is carried out into daily life, in healthful, sensible habits. When the elders of the church have a meeting they consider such questions as these: Are all the children vaccinated? Have the Christians removed all the manure pits to places outside the village? Do any of our Christians continue to drink liquor?

Bishop Mondol, an Indian bishop of the Methodist Church, wrote of such a center:

I found it impossible to sit through one of the services looking at the happy faces of the men and women without being deeply stirred inwardly at the marvelous change that has taken place in the lives of people who were but yesterday called outcastes and untouchables, and belonged to the lowest strata of human society. Today they are free from that social stigma because of the gospel of Jesus Christ.

An example of wise leadership and good response is found in the Kangra Valley in the Himalayan foothills.

The tea gardens that had formerly brought prosperity to the northern Himalayan valleys declined through competition of the tea growers in Assam, and the fortunes of the villagers declined also as they lost their main cash crop. A Moravian missionary who was working with the Canadian Anglicans here for the "duration" saved the situation by introducing the cultivation of pyrethrum, which is a base for insecticide, and teazel, which is used in the manufacture of textiles. One villager who was quick enough to profit by the opportunity had only a small plot of unmortgaged land. In a year he was able to grow enough teazel on it to redeem some of his mortgaged property, and in a few years he had the joy of repossessing all the land that his family had lost to the moneylender for generations.

THE CHRISTIAN RURAL SETTLEMENT

There is another type of village that is found in a number of places in India. It is a settlement of Christians who have had the opportunity to acquire land and live together in a Christian colony. One such village in the far south is called Nazareth. One in the north, in the Punjab, is called Bethlehem. It is the latter that we shall briefly describe, partly because it has been sponsored by the National Missionary Society of India, and partly because the presiding genius of the place is a remarkable woman, Miss Komolini Sircar.

When one of the great canals began to irrigate some of the hitherto unproductive land of the Punjab, new settlers were invited to colonize the area. In 1916 space was offered to Christians who wished to take up land and farm, and the district of Montgomery was selected.

To establish a village of their own instead of being a

small minority in a non-Christian village was a new and challenging adventure. The pioneers set to work to build their sturdy mud-walled homes, and then they joined together to construct a humble church with their own money and their own hands. They chose their headman and their Committee of Five, and the village of Bethlehem was constituted.

An important event occurred in 1931 when the charming and gifted vice-principal of Kinnaird College, Lahore, Miss Komolini Sircar, resigned her position and became a missionary of the National Missionary Society. She went to live in Bethlehem, and within two years of her coming it was a transformed village. The secret of her success has been to awaken in others a sense of responsibility and power, so that Bethlehem has been spoken of as an example of what self-help can achieve. Bethlehem, like Miss Sircar, is radiantly happy.

TRAINING FOR RURAL LEADERSHIP

Where does the leadership come from that will lead men and women and whole communities into Christian ways of living? It must be carefully planned and prepared for. The Christian church has led the country in the discovery and preparation of rural leaders.

The foundation of training for rural reconstruction is in the middle schools with rural bias and the allied teacher-training schools such as the school at Anklesvar in Gujarat, which is demonstrating "Education in the Land of the Wooden Plow."

One of the aims of Anklesvar has been to develop the concept in the mind of the farmer that education is a good thing in itself and that it has the capacity to enrich and

deepen life even in the most remote village. In this effort the training of village teachers receives first attention. In its curriculum special value is placed on the village relationships of men, plants, and animals. A deep Indian instinct will respond to this thought.

One of the great problems in India is to secure a reasonable amount of education as inexpensively as possible. The way the Anklesvar school meets this problem is impressive. Splendid fields of cotton are seen around this school. The junior classes each look after their own fields by cooperative farming, and the profits of the crop are divided and used to pay the school expenses of the boys. In the higher classes each boy has his own garden, and again the proceeds go to defray his expenses. Other ways of making farming profitable have been tried. From the poultry department eggs are sent up to the market at Bombay, where there is a special demand for infertile eggs on the part of scrupulous high-caste vegetarians. Farmers from the countryside are assisted in starting their own poultry runs.

In addition to cooperative farming other features of co-operation are taught and practised at Anklesvar. The boys live in small cottages having about six students in each; there they experience cooperative living. Connected with the cottages is the cooperative store where they may purchase the everyday supplies they need and sell a part of the crops grown. The store is managed by students. The school cooperative bank is, perhaps, the most remarkable feature of all. Most of the boys who enter the school have no money. Those who have spent a year or more in the school have invariably saved up some money in the school bank. From the balance thus created incoming students may borrow to tide them over until their first crops are

harvested. The little bank is managed in the same manner as the regular government banks. Its direction rests with the student Committee of Five and a staff adviser.

The influence of this school is extending far and wide. Several cooperative credit banks operated by Indian Christians have been established in the same area. A study of the purposes for which farmers want cheap credit revealed that non-productive purposes led the list of reasons for which credit was required, but in the Christian Cooperative Credit Union of a village not far from Anklesvar, after the clearance of old debts the money was wanted to enable them to engage in more productive and worthy ventures.

The experimentation done at the school caught the attention of the Indian National Committee for Vocational Education, and when the government of Bombay revised its educational syllabus a few years ago the course for rural schools was based on the work done at Anklesvar. The opinion of the people there is summarized in these words:

While progress in agriculture is slow there is enough encouragement to assure anyone that God did not forget India. Growing interest in rural education, the fruits of cooperative credit, the possibility for much improvement in crop yields, are factors which point clearly towards a time when there may be more of good and less of famine for these people who have toiled so patiently and so long.

Leadership must have a broad base and a deep foundation if it is to accomplish much. The rural educational institution on the highest level is the Allahabad Agricultural Institute. It may be said to be the creation of Dr. and Mrs. Sam Higginbottom, who have recently retired. A strong and loyal staff, largely Indian, are carrying on the great work.

On one side of the great Jumna River stood a high school and Ewing Christian College in their spacious campus. Directly across the river lay a most unattractive tract of land. The rains had criss-crossed it with deep gullies. The river had laid upon its borders samples of almost all the varieties of soil in India. Two kinds of deep-rooted grass defied the Indian plow. It was such poor land that an Indian farmer would not give eight cents an acre as rent for it!

In spite of its poverty it had, however, strategic value. On the railway bridge over the river trains thundered by and bullock carts crossed the Jumna by the same double-decker bridge. A main highway into the city of Allahabad passed by these barren fields. One of the most sacred places in India is the near-by junction of the Jumna and the Ganges, where millions of Hindus congregate annually for a great bathing festival. In short, publicity and a market for surplus production were near at hand.

On that site and on many adjoining acres is one of the great demonstration centers of India. The Agricultural Institute has fields, orchards, and a dairy. Instead of being a dumping place for boys no one knew what to do with, it has a student body in which membership is a coveted honor. Both boys and girls come there from all over India. Plans are now under way to make of it a union training center for many Christian agencies and to double its facilities for students. All will be needed in India's new day. Some of the courses offered lead to the degree of bachelor of science in agriculture, and there are also diploma courses in dairying and home making. It is the first institution in India to give a degree course in agricultural engineering. The men and women who attend are keen and purposeful.

Nor is the farmer forgotten. He is the very man for

whom the Institute exists. By radio, demonstration, short courses, fairs, and all possible technique he is given practical and definite help in farming on his own land.

One day the stream of visitors to the Institute was even more picturesque and decorative than usual. Six rajahs, some of them traveling by their own special trains, stopped off at Allahabad to see the Institute on their way home from attending a function at the Hindu University at Benares.

As they went about noting the features of the place and asking questions, one of the rajahs was particularly struck by one fine bit of farming. He asked to see the man who was responsible, and Harry Dutt was called.

Harry had come to the Institute in rather a casual way. Naturally his farming was a bit casual, too, and at the end of the first year Dr. Higginbottom had invited him not to come back! But Harry had good stuff in him, and the shock was just what he needed. He asked for another chance and for a piece of land on which he could demonstrate his sincerity and capacity for work. Five acres of land was rented to him, and he was charged for the use of oxen and tools. Harry set to work.

At the end of his first year the land that had not previously yielded a profit of \$3.00 an acre now cleared \$20. It was one of the show places of the Institute farm. And here stood a rajah looking at it and inviting Harry to take charge of his palace gardens at a very comfortable salary indeed. But Harry kept his head and quietly answered that he would like first to finish his course at the Institute.

Came the day when Harry was graduated and he had a talk with the principal. The Institute had been asked to

provide a teacher to train low-caste converts to go out as village teachers to their own people; the remuneration would, of course, be very moderate. The opportunity was presented to Harry, but he remembered that the rajah's offer of the palace gardens was still standing. He took ten days to think it over and sensibly went to see both places. Harry decided to become a teacher.

Dr. Higginbottom writes of Harry with pride and affection: "He has continued his good work and his school at Umedpur (the Place of Hope) near Moradabad, U.P., is the best rural Christian school I know of in India. It shows the way of an educated rural Christian community able to support itself and its church."

To the millions of rural men and women in India nothing brings more clearly and definitely the message of hope than the story of One who was laid in a manger by the gentle arms of a village girl. Is it any wonder that to such folk the evangel is, in the highest sense, natural?

"There is a little church in Padmakheri village," writes a Christian minister, "which never fails to quicken in me the spirit of worship. The first time I preached in it was during the Christmas season. As we heard again the story of the babe born in a manger I like to remember that the little church at Padmakheri had once been a cattle shed. There came a day when it had been set aside by the Christians and transformed into a lovely little church. It is right in the midst of a group of Christian homes, sharing a common central courtyard."

It is in such places that we find that "hope maketh not ashamed; because the love of God is shed abroad. . . ."

CHAPTER THREE

Labor and Industry in India

A thousand years ago in India a Mohammedan artisan made an astrolabe, an instrument for measuring celestial space. Around the borders in delicate Arabic characters he placed this inscription, "This astrolabe is the work of Ali, mechanic and mathematician, and servant of the Most High God; may His name be exalted throughout the Universe." It is this conviction of the immediate presence of God in human life that gives the strength to all Christian workmanship.

—Nora Ventura

UDAY SHANKAR and his brilliant contemporary, Madame Menaka, are playing their part in the renaissance of India through a revival of classical dances with a beauty that is sometimes rich and lavish, and sometimes poignantly austere. Uday Shankar, moreover, employs this ancient art to convey to his countrymen from time to time a message of present-day significance. One of the themes he has developed is that of the place of industry in Indian life and its relation to the old agricultural economy.

In the first movement of a particular ballet we see an Indian village in an idyllic setting. The people of the village are going through their daily work with rhythm and song. The women sing about their tasks, the cultivator sings at the plow, the beggar sings by the roadside. In the next

movement we see the village people falling under the lure of industry with its cash wages, and the glitter of the town. In spite of prophetic warnings the people give themselves up to the service of machines. When the old stirring of rhythm and self-expression comes they dance—but with what a difference! The easy flow of movement has been lost, and their arms and legs move like rods and pistons. Finally they realize their plight and appeal for help to the wise man whose warnings they had not heeded. In the final movement the difference is resolved. They have learned to use machines to win for themselves more leisure and a higher standard of living, and they have renewed their appreciation of all that has been lovely and wholesome in their village homes.

In this dance drama Uday Shankar, the artist, has done effectively what the economist has been trying to do. There are many men in India today who would keep the machine out of the country if they could, and return to the "good old days." But young India, like youth everywhere, loves the rhythm and the speed and the power of the machine. We cannot put the clock back, but we can learn to live well under the new conditions, if we understand what living means.

INDIAN INDUSTRY—OLD AND NEW

The field of Indian industry is one of great interest and promise. India has many important raw materials and assets. She has the largest deposits in the world of high-grade iron ore, richer in content than the ore found in the United States. India and Russia have the greatest production of manganese, which is indispensable in the production of steel. Eighty per cent of the world's output of mica, which

is essential for electrical equipment, comes from India. India is the world's second largest grower of cotton, the largest producer of sugar cane and hides. She has practically a monopoly of jute and lac, and is second only to China in the production of tea.

More and more India is making use of her own raw materials. The manufacture of cement, paper, glass, rubber, chemicals, and drugs is relatively new but increasingly important. During World War II India became the "arsenal of the Middle East." She produced vast quantities of munitions and small arms, executed a huge number of highly skilled repairs on mechanized units, airplanes and ships, supplied tents, clothing, boots, and blankets by the million, and sent surgical instruments of her own manufacture to Russia and other areas where they were needed.

The cotton industry in India is connected with an old romance of trade. The Romans knew and valued the muslins they found there, of a quality so fine that they were spoken of as "woven winds." Some of the commoner words in English referring to textiles are of Indian origin. *Calico* takes us back to Vasco da Gama and his voyage around the Cape of Good Hope to Calicut on the west coast of India. *Mull* and *chintz* are both Indian words. So also is *khaki*, which comes from a word for "dust," and it is indeed the color of the dry, dusty ground when there has been no rain for months.

The first cotton mill in western India, where most of the industry now exists, was opened in Gujerat in 1851. On the other side of India a jute mill was opened at Serampore in 1854 to make the burlap and sacking that are in great demand in modern industry. Jute had formerly been used as the clothing of the very poor. Mills using steam were

opened in the 1860's. Progress at first was slow, giving little promise of the large and important developments of later years.

The growth of the Indian cotton trade may be seen from the statement that twenty years ago Indian cotton mills produced one billion yards, whereas in 1943 the production was nearly five billion yards. Hand looms turn out another two billion yards. Ninety per cent of the cotton mill industry is Indian-owned and managed.

As an example of a new industry in India, by contrast with the old textile industry, we may take steel. Among the age-old cities of ancient India there is a new city of a hundred thousand people that has grown up in the last few years. It is Jamshedpur in Bihar, the home of the largest steel works in the British Commonwealth, entirely owned and managed by the famous industrialists, the Tatas. India has sufficient steel for all her peacetime needs, unless there should be unforeseen expansion. Even then her steel production might be able to keep pace with it. Locomotives are now being made in India, though not yet in sufficient numbers to meet all requirements.

Few people outside India realize that she has had control of her customs for over twenty years. The cotton trade and the steel industry have both benefited markedly by the protective tariffs that have been imposed.

India is fortunate in owning so many of her public utilities. The railways, the post and telegraph, the telephone and radio communication are all publicly owned and in a sound financial condition. India railways are one of the greatest enterprises in the world. India is about two-thirds the size of Canada, smaller than the United States or Russia, but her railway mileage is about equal to that of

Canada, and ranks below that of the other two countries. She has five times the mileage that China has. The railways were begun with British capital that has been bought out, and the large profits augment the national budget.

As may be seen from the example of the railways, much British capital investment in India has been taken over, and the amount of investment remaining is considerably less than British financial interests elsewhere. Including British investments in municipal and public utilities, British firms registered in India (in some of which there are Indian shareholders), companies registered in Britain and operating in India, and all other trade interests, the total British financial investment in India amounts to about 240 million pounds, or between one and one and a half billion dollars. The British investments in other countries are much larger, for example, two billion dollars in the Argentine. India is evidently ready and willing to make her own capital investments as a basis for her expanding industry.

Moreover, the war has turned India into a creditor nation. Within three years of the war she had liquidated the accumulated national debts of fifty years, and proceeded to become a credit to Britain to the amount of four billion dollars in sterling. India pays Britain no tax, direct or indirect.

INDUSTRIAL LEGISLATION AND STANDARDS

The legislation with which all countries should seek to protect the interests of those who are engaged as industrial workers is a further factor that should be taken into consideration. Here a good foundation has already been laid.

Industrial legislation in India was first discussed as long ago as 1873, followed in 1881 by the first Factory Act. We

need not trace all the various pieces of legislation that registered a gradual awakening of conscience in India, as also in England and the American countries, in regard to the condition of factory labor. Many of the earlier acts culminated in the new consolidating Factory Act of 1934, which resulted from the Royal Commission on Labor. Legislation affecting mines and railway employment was passed from time to time and also certain acts that aimed at specific benefits to labor, such as the Workmen's Compensation Act of 1923 (since amended), the Maternity Benefit Act, and Trades Disputes legislation.

After many years of experimentation the passing of the Trades Union Act of 1926 helped to stabilize what promised to be a very important development. The possibility of using trade unions as political tools was quickly seen, and the various unions of India went through an unsettled period of shifting alliances. The influence of the International Labor Office has been of unusual benefit under the circumstances as a guiding and steadying force.

India has adhered faithfully to the standards set up by the Council of the International Labor Office and compares favorably with any other country in Asia in regard to industrial welfare and reasonable conditions of work. The Trade Union Congress, the Girni Kamgar (Red Flag) Union, the Indian Federation of Labor, and the Independent Labor Party are at present the chief branches of organized labor. It is interesting to note that because of the growing interest taken by the public in matters connected with labor ten of the provinces have seats for union representatives in their Legislative Assemblies.

Dr. Bhimrao R. Ambedkar, M.A., Ph.D., D.Sc., Bar-at-Law, is a leading member of the Viceroy's Council and

Minister of Labor in the Government of India. Dr. Ambedkar shares honors with Mr. Gandhi and Pandit Nehru as an interesting and well known public figure. One recalls his steady upward climb from the primary school, where he sat apart from the other children because of his "untouchability," attending school until he won advanced degrees from the universities of Bonn, London and Columbia. Since he became Minister he has done much to meet the demands of labor, whenever just, and India had fewer strikes than usual during the war—a record that few, if any, countries have equaled. One of Dr. Ambedkar's successful achievements has been the holding of Tripartite Conferences in which government, employers, and labor have met to exchange views and consult together.

Another achievement has been the recognition of the place of women in industry. India has long been familiar with women in factories, and practically all Indian women workers are married. The problems connected with the presence of women in industry and in their homes, with which the United States and Canada concerned themselves during the war years, are not novel in India. Recent years have seen considerable progress in the way in which India is facing this situation, particularly in regard to the provision of crèches, which are required by law for all mills employing women. Women physicians or labor welfare officers are also required. One of the most outstanding business firms in this regard is the Empress Mills, Nagpur.

Some mills have excellent welfare schemes of medical care, education and cooperative societies that are of great benefit to the workers. Bombay has had a medical woman acting as a factory inspector for a good many years; other places have women welfare officers, in one case at least with

the powers of a magistrate. The increase of women factory inspectors with full authority is urgently needed, as it is possible for unscrupulous foremen to dodge the application of the Maternity Benefit Act, which aims at reducing the high infant mortality of many industrial areas.

Dr. Ambedkar named seven women labor welfare officers for various provinces, and in 1944 Miss C. A. Radhabai was appointed Assistant Lady Labor Welfare Officer for the Central Government. She has a great field of work before her in which she will have the sympathetic support of educated women all over India, and it is hoped that India may give a wise lead to other countries that have been deeply concerned with women in industry, especially under war-time conditions.

PLANNING FOR FUTURE INDUSTRIAL DEVELOPMENT

In view of its great importance the Central Legislature is giving considerable attention to industrial development as part of wise postwar planning. Sir Ardeshir Dalal is the Member for Planning and Development of the Government of India. As a result of the general interest in industrial development a number of plans have been put forward, such as the Bombay Plan of a group of industrialists, and the People's Plan of the Radical Democratic party, which emphasizes raising the standard of living of the masses.

Industry has been a provincial subject hitherto, and as such theoretically subject to the autonomous control of each province, in the same way that Illinois or Ontario would exercise control. In practice, however, this has been impossible to adhere to strictly, because the fiscal policy has been controlled by the Central Government, and co-

ordinated development between provinces was again an affair of the Center. A change is therefore being made by legislation to transfer to the Central Government the responsibility for planning industrial development, and this will almost certainly be included in the new constitution when it is written.

The objects of the development of industrialization in India are threefold:

1. To increase the national wealth by the maximum development of the country's resources.
2. To make the country better prepared for defense.
3. To provide a high and stable level of employment.

It is axiomatic that the additional wealth created by industrial development should be distributed in a manner that may be regarded as socially equitable. There is a demand that the common man should be given his fair share.

A primary point in Indian industrial policy is the extent to which the state will take part in industrial enterprises. Ordnance factories, public utilities, and railways, together forming a considerable proportion of the total industrial enterprise, are already very largely state-owned and state-operated. Further, it has recently been decided that the bulk generation of electric power should, as far as possible, be a state concern, and other basic industries may be nationalized.

Already the importance of scientific and industrial research has been realized, and a good beginning has been made in the universities, in the Imperial Research Institute in Delhi, and in other institutions. Research will continue to be maintained at a high level, and a good deal of expansion is hoped for.

Another important development will be the decentraliza-

tion of industry through better planning. It is hoped that in this way the acute housing problem will be successfully attacked and the general standard of living raised.

Another objective of the new economy is to secure for industrial workers a fair wage, decent conditions of work and living, and a reasonable security of tenure. It will be a frustration of this objective if industrial workers do not get fair wages and decent working conditions. This question is engaging the earnest attention of the government and necessary legislation will be undertaken from time to time. It is also part of the planning to insure that unhealthy concentration of assets in the hands of a few persons or of a special community be avoided.

One may claim with some confidence that the American countries have hardly done better than India in their post-war planning.

In short, the stage is set for a great industrial advance in India. Nature has done her part in providing generous resources, the economists are busy with their plans, there are greater financial resources than at any time in India's history, a foundation of sound industrial legislation has been laid in advance of anything in Asia. What then remains? The most important of all—the human factor.

THE INDIAN WORKMAN AND HIS HOME

What of the Indian workman and his home? It is difficult to draw a picture of him that will be understood and appreciated by people who do not know him. In time there will be Indians who have grown up in the atmosphere of industry, but at present the Indian factory hand is still essentially a villager. He has left his home and come to the town to get more money because the economy of the village

that was once based on mutual services and barter is slowly but inevitably becoming a cash economy. Until sufficient time has elapsed to produce workers who have been born and brought up in an industrial environment, the rural background of the mill worker must not be forgotten, for it conditions him in a number of ways. Even in a huge city like Bombay one may see men and women who are trying to continue in the metropolis the sanitary habits that are hardly tolerable even in a village.

To help in this adjustment of personal habits and family life a Friendship Center has been established in Mazagaon, Bombay, where some of the municipal tenement houses (*chawls*) are established. The Methodist Church has acquired ten rooms there in a modest effort to establish a model *chawl*. Rooms are sublet, mostly to Christian families. The aims of the center are: (1) to create a model *chawl* in Tadwadi; (2) to learn to live together as Jesus Christ taught us to live. There are rules for the center regarding the disposal of garbage, paying of rent, the number of people living in one room, and other practical matters. One of the rooms is reserved for a common social room and is supplied with good reading material. Every evening all the families gather together for united singing, Bible reading, and prayer. The people take turns in leading this worship period. A little has been done in common purchasing of rice and wheat, coal, oil, and blankets. Of course there have been problems, but there has also been enough improvement that the municipal authorities wanted the resident missionary to accept groups of people for training in how to live in the *chawls*—to take one group for several months, and then take on another! Hindus, Mohammedans, Christians—all wanted to come. A former Mohammedan

tenant said, "My luck has gone since I am not living at the Friendship Center." A Hindu tenant once remarked, "This is a little bit of heaven in Tadwadi."

The Friendship Center is now directed by an Indian lady, Miss Ivy Childs, who has had much experience in social work. She is a tall, well built woman from North India. Students find her very attractive, and college boys and girls often come to spend a day with "Auntie" and talk with her. They are soon drawn into her activities, and enjoy teaching Sunday school at the center. There is also a nursery school there, a sewing class for mothers, and an important counseling service. Worship centers are being established where the people live, for the church must go to the people. The same people, however, go to the "big church" whenever they can.

However drab the life of a mill hand in a large city may seem to the onlooker, it has a glitter that attracts many men from the villages. The recreational facilities of the city have great charm for a young man who has lately come there. The movies, the tea-stall, and other less respectable amusements compete for his attention and his purse. He loves the gay, cheap, ready-made clothes hanging in the bazaar, and he is thrilled to go dashing around on a bicycle.

Debt hangs over him as it does over almost all the poor in India throughout their lives, and he is expected to send money to help to pacify the moneylender who holds the whip hand over the family "back home," but at least he has the feel of the coins as they slip through his fingers. Often he is illiterate, but he learns much through ear and eye. Politics have reached him, and he can be easily excited and more easily led than the peasant, because many of his old orthodoxies and inhibitions have broken down, and

where there is so much meretricious glitter in his environment it is easy to make him discontented. He has, however, great possibilities of usefulness to the country if wisely guided and educated. The machine is no respecter of caste, and this fact makes for a certain degree of democracy. To lead the industrial workers into real and full democracy is an important task for all who are concerned with the development of popular institutions and government in India.

Sooner or later the young mill worker is followed by his wife and family, and then life becomes more complicated in many ways. The home set-up tends to be a home without roots. Though the mill worker is from a village, he may not have been strongly tied to the land. Numbers of people classified as agricultural own no land and work as day laborers, or they may be supernumerary members of a peasant family. At best, the old village home life is broken into when members begin to come and go from the mills. Not infrequently men leave their wives in the village for quite long periods while they go to town to earn. When they do take their wives with them a stable manner of life is extremely hard to achieve.

Usually there is a great deal of overcrowding in industrial areas. There have been some attempts to meet the situation. For example, in Bombay in the district known as Worli there are some one hundred and fifty tenements built by the municipality. The buildings are well spaced and in the interior there are wide halls. The outside gives the appearance of spaciousness and in front of many of the buildings there are shrubs and gardens. But the average mill family living in one of the older tenements occupies a room 10 by 14 feet, and not infrequently each corner of

the room is occupied by a family. In such cases each family cooks in its own corner, with soft wood for fuel, so the whitewashed walls soon become begrimed. If the room is not so crowded the family may color the walls and apply a flowered border; the shining brass vessels add a gleam of beauty.

In smaller cities, such as Indore, mill workers usually put shacks of tin, mud, or matting of anything that is available on a piece of vacant ground, for which they pay a small amount as ground rent. In such cases the provision of water and sanitation is extremely hard to secure, though the families do have more privacy and air than in a tenement house. In the mining areas, tea gardens, and near sugar factories, the housing is provided by the employing agency and is subject to regular inspection; reasonably good standards are maintained. Large slum-clearance programs have been drawn up by municipalities and improvement trusts in almost all the larger towns and cities in India, and much useful work has been done in the last five years by acquisition and demolition. The Tata Iron and Steel Company at Jamshedpur has laid out the town on garden city lines and constructed more than eight thousand houses of different types for its employees, and a further extension of the housing program is now in hand. Calcutta also has very large rehousing schemes. The textile industry, perhaps because it is the oldest, seems to have the worst housing, on the whole.

The conditions of living that have been mentioned may all too easily bring moral disaster. That things are not worse in that respect is a tribute to the fundamental decency that so many simple people show under very great difficulties. Consider two contrasting sketches by the for-

mer Director of the Nagpada Neighborhood House in Bombay. He writes:

In a sampling of the housing of one hundred families, we found from three to eleven people occupying each room. . . . There was no attempt made at providing privacy. In such situations as these there is no place for false modesty. When a woman is ready to deliver her child, a curtain is stretched across the door of the hall, and the experienced women help the woman who is delivering. It is simply an incident in the common life. And yet within such a group there prevails as strict a standard of morality as one will find among those who are more favorably placed.

On the other hand,

Within a stone's throw of the Neighborhood House is the vice district of Bombay. . . . In this area at night there is a never-ceasing flow of traffic—young men, old men, Indians of all castes from all parts of India, European sailors from the boats in the harbor, Chinese and Japanese, and soldiers in uniform. In this plague area I have seen our little eight- and ten-year-old boys wandering round in groups, with eyes and ears wide open.¹

WAGES AND STANDARDS OF LIVING

Those who are familiar with some of the conditions in which people have to live in the American countries will think of the industrial areas of India with deep sympathy and not with condemnation.

Stringent laws against child labor have been passed, and much improvement has taken place, but children are often detained at home from school to enable the mother to earn money. Moreover, the most baffling problems concerning industry are not those of the large mills governed by fac-

¹ *Social Action*, Vol. III, No. 7, April 1, 1937, written by Arthur E. Holt, describes the Nagpada Neighborhood House, Bombay.

tory acts and open to inspection, but in the small, unregulated industries generally found in establishments or even homes where those employed are too few to come under a factory act. Children are found also in many kinds of work that can be performed at odd hours, such as working at tea-stalls, selling programs or refreshments at movies, and in domestic service. It is estimated that only half of those employed in some form of industry come under the factory acts. The manufacture of the small Indian cigarette, the *bidi*, is an example of the production by small groups that can evade industrial legislation. Children suffer, indeed, from a double exploitation. On the one hand there is the employer who wants cheap labor; on the other hand there is the ignorant parent who sees no harm in making use of his child.

Wages and their relation to the standard of living are of the greatest importance to many people. It is impossible, I believe, to make a fair and comprehensible statement about Indian incomes in American terms, especially at the present time. A world depression and a world war are bound to create abnormal conditions. Moreover, to state wages in dollars and cents is useless, unless one also takes into consideration the purchasing power of the wage and the standard of living it represents. In other words, we need to know the real wage and its relation to the living conditions of the worker. There is also considerable variation in the estimate of experts as to what constitutes an average income.

A good deal of careful investigation and study has been going on, and one of the most significant was an inquiry into the "Social and Economic Environment of the Indian Christian Population in Bombay City," which was undertaken under the auspices of the Central Board of Christian Higher Education in India as one of a series of research

studies by Christian colleges. Wilson College, Bombay, sponsored this particular study in 1937 and investigated social and economic conditions of both skilled and unskilled labor. For our purpose what was most important was the relation of the income to the necessary expenditure of the family. The conclusion of the study is: "It is not uncommon to come across cases where the declared expenditure equals or exceeds the declared income and where in addition there is a debt carrying interest."

Generally speaking the prevalence of a low wage-level in a class of workers and the extent of indebtedness in that class are in fairly close correlation, so there would seem little reason to charge with shiftlessness those who are carrying debt. The reasons given for debt were in the following order: marriages, unemployment, sickness, insufficient income, births and deaths. Once a debt is acquired it is extremely hard to discharge it as the rate of interest is high. And there is no margin from regular expenses towards reducing it. An example may be given of a transport worker, who has a wife and five children between the ages of eleven and two. He earns 35 rupees a month, but his expenditures are as follows:¹

On food	Rs. 25 -0-0
On clothing	6 -8-0
On fuel and light	2 -8-0
On rent	2-12-0

Total 36-12-0

The man has a debt of 155 rupees, incurred in connection with family support, sickness and deaths. He is paying interest at the rate of 75 per cent per year.

¹The value of the rupee is normally about 32 cents.

If you were his pastor, how would you deal with the situation? He is a Christian man, very discouraged, but he would like to have his children educated.

Socially, of course, the needs are very great. In the inquiry to which reference has been made, "sitting talking" was reported as the commonest use of leisure. The women whose husbands work in the mills while they live in the city with them and keep house are particularly lonely and adrift in the currents of urban life. They sadly miss the social life of the village and there are few, if any, friends to help in domestic crises when sickness or trouble comes to the family. The church contacts mean a great deal to a woman in such a position.

THE CHRISTIAN CONTRIBUTION

To the Christian church the situation comes with a clarion and urgent summons. As long ago as 1926 the National Christian Council sought to give a lead in this direction and appointed an Industrial Commission. It was admirably constituted, but unfortunately it was ahead of its time, and was stillborn. The Christian forces in India and other countries did not take its findings to heart nor set themselves to serve this great and growing area of life in the spirit of Christ. To read the report today makes one realize what progress has been made in industrial legislation. Many problems, however, cannot be settled by even the wisest laws, for they lie in the realm of human values and experience, where the Christian church has most to contribute.

The call comes to us again, twenty years later. In some ways it will be more difficult now, for many non-Christian forces have sought to win the field for their particular

point of view, often with little benefit to the worker himself. The words written by Dr. J. Z. Hodge, then secretary of the National Christian Council, in December, 1929, are today even more strongly a challenge to us. He wrote:

It is above all important that Christian men and women in India should see their duty in regard to industrial problems and endeavor to make the mind of Christ the standard of living throughout the entire realm of industry.

But though nothing concerted and adequate has as yet been done to meet the situation, there has been some definite thought and planning. The National Christian Council has appointed two outstanding economic experts to consider the situation in the north and south. The Christian colleges have been doing valuable work in extension and research. In Central India, the Indore Christian College has also been doing useful work in its extension department, in which every year a course of training is given to young men and women who are interested in social questions and service. During the session of 1943-44 a course of training in labor welfare work was given by Professor Langer, of the Department of Economics, and by Mr. Srikantan, the Director of Industries in Holkar State, and with the co-operation of certain mill owners and officers who permitted the students to study conditions in the mills.

The Christian enterprise is also deeply indebted to individuals who have helped to blaze the way.

Such a pioneer was Mrs. Agnes Shaw, who lived until 1942 in Cawnpore, a great industrial city. In her youth there were no such opportunities for training in social work as exist in several centers in India today. She was a busy and devoted wife and mother, but her generous heart was

concerned about the thousands of women who were working in the mills in Cawnpore, where cotton, woolen, and leather goods are manufactured. She became an Inspectress of Factories in Cawnpore, and by her good judgment and right spirit she led the way in the service of women in industry in India to be taken up later by women with professional training, and doing a full-time job.

Another pioneer is the slight, wiry figure of Abraham Dutt Sirswal, who when he is "dressed up" wears flowing garments of spotless white homespun. But you may see him in various other guises too. During the war he was in the smart uniform of the Royal Indian Air Force. A few years ago you might have caught sight of him in the sweat-stained clothes of a rickshaw puller. But he is the same Sirswal at heart, eagerly throwing in his weight where he thinks a helping hand is needed.

Sirswal comes of Brahman stock and his home in childhood was in an Indian state in the foothills of the Himalayas. A Christian private practitioner used to visit in the state in connection with her medical duties, and the little fatherless boy became acquainted with her. He was an enterprising lad, and when he decided that he liked the doctor's faith and way of life he ran away and joined her. When he was old enough, he was baptized and took the name of Abraham. Like his prototype he had indeed gone forth in faith on what was to prove a very great adventure.

After matriculating, Sirswal joined the Agricultural College at Allahabad and graduated with a B.S. But agriculture was not to be his life work. During his college holidays he used to go to the hill-station of Mussoorie. No motor cars are allowed within the town, as there are few roads where they would be safe. Much walking is done, but

for those who either cannot or will not walk there are ponies, *dandies* (chairs), and rickshaws, similar in a general way to those used in China or Japan, but much heavier in build. A rickshaw for one person has usually four men, two behind and two in front, with a double rickshaw having five.

To get on a friendly basis with the rickshaw pullers and other coolies, and to help them from within the circle of their lives, young Sirswal himself became a rickshaw coolie. Sometimes he had odd experiences. One day they were drawing a princess, and when the time for payment came she offered the coolies a bill of large denomination for which they were unable to find change. Sirswal spoke to her, and asked her if she realized that men so poor could not do what she had demanded. She was startled by his educated voice and made inquiries as to what he was doing. It is said that she ended by inviting him to tea! On another occasion Sirswal and his companions were drawing the vice-chancellor of a great university. When occasion arose for him to speak with the men Sirswal answered him in excellent English. "Where did you learn English?" asked the startled gentleman. "In your own university, sir," said Sirswal with a twinkle in his eye.

Such self-abnegation could not fail to make an impression ultimately on both the public and on his coolie companions, though there was a long, hard road of misunderstanding and suspicion that had to be traveled first. Sirswal said of his coolie friends: "These men all come from villages far back in the hills, where they struggle along with a little land. But clothes, taxes, marriages, salt, utensils, and kerosene oil cannot be paid for by so much wheat, fruit, and vegetables. Hard cash is needed. That is why these men are

in the holiday resorts in such large numbers. And if a coolie goes back home with forty rupees (\$12) after being in Mussoorie for five or six months, he is lucky."

Housing accommodation for these men is almost non-existent. The municipality has as a result of agitation provided accommodations to a very limited extent and the total coolie population is over three thousand. A friend of Sirswal writes: "In the room in which Sirswal used to live there were fourteen coolies. The floor was beaten earth, the roof leaked and bugs abounded. By huddling close together five coolies used to share two blankets and so for warmth (at an altitude of nearly seven thousand feet) the door and single window were firmly shut at night. . . . Sirswal concentrated first on gaining their confidence by living with them, and took the risk of organizing them as a trade union. He also started adult literacy classes."

As people came to know more about the conditions of these humble workers, sympathy was aroused, and conscience, too. One of the leading newspapers of India commented on Sirswal's work in July, 1942, on the annual day of celebration for the coolies, which has become a feature of the season in Mussoorie.

For about six years Sirswal did this very trying type of work, but he always showed a sunny face, and he succeeded in getting others to join him and carry on. In 1938 he joined the Cawnpore Brotherhood, which is composed of Indian and European members. It supplies some of the staff of Christ Church College, Cawnpore, and is keenly interested in social problems. Sirswal also took up the study of law and passed the final examinations in 1941. After that, when not in Mussoorie, he helped to start a cooperative shop for the mill workers in Cawnpore, but owing to the

scarcity of goods this had to be closed in 1944 when he joined the Indian Air Force. In all his actions Sirswal has felt that he ought to do something practical for his own people, both as an expression of his Christianity and also because he felt the danger of the Indian Christians becoming a little clique standing apart from the main stream of Indian national life.

"I am among you as one that serveth," said Sirswal's Master and Lord.

CHAPTER FOUR

Woman: The Bridge

*Kanh have I bought; the price he asked I paid;
Some cry, "Too great," while others jeer, "'Twas small."
I paid in full, weighed to the utmost grain,
My love, my life, my self, my soul, my all.¹*

THE window of the General Electric Company in one of our large cities recently had an interesting display. It was called "Two Thousand Years of Light." On one side were shown the latest inventions in lighting devices. As the eye traveled across the window one saw various forms of electric lights, coal oil lamps, and finally little clay saucers about the size of the top of a tumbler. Each one of these clay lamps would hold a few teaspoons of oil to feed the homemade cotton wick which was laid with one end in the oil and the other projecting over the brim. They represented the last word in lighting two thousand years ago.

An observer from India smiled to herself, while a wave of nostalgia swept over her. She had used fifty such little lights every Christmas to burn outside her house so that every passer-by might say, "The Christians are happy to-

¹A translation of a poem by Mirabai, a queen of the fifteenth century. Taken from *Poems by Indian Women*, compiled by Nicol Macnicol. "Kanh" is an abbreviation of one of the names by which Lord Krishna is known.

night; they are having a festival." Thousands of these little lamps were being lighted and placed before little shrines by pious women in India as evening fell. Many more thousands were being lighted in village homes, and whenever the lights appeared, men and women folded their hands and bowed for a moment to thank God for the gift of light.

And the little clay lamps became a parable.

Outside a city that we shall call Indrapur there runs a road. It begins as a very fine road indeed, with a macadam finish, broad and clean. But as it comes to the edge of the city, it narrows into something little better than a cart track, with deep ruts and mud in the rains, and deep ruts and dust in the dry weather. Just before it accomplishes this change it passes Yesterday and Today—strange though it may sound.

On one side of the road is a scientific institution famous throughout India. Above its library rises a tower, and if you climb to the top of it, you can see beautifully kept fields, with various plots marked off for the scientific testing of seed. There is an electric pump and other modern machinery at the well. Through a window you can glimpse the white coats of the workers in the laboratory testing soils and doing various experiments. Below the tower in the library there are scientific books and periodicals from many places in the world. In short, this is Science today.

Now cross the road to the village on the other side. A deep gully in which flows a muddy stream is spanned by a haphazard sort of bridge. Then enter the village itself and walk about its lanes, visit some of the houses, and greet the friendly people. If it is near dusk, you will see the women lighting the little clay lamps, and you suddenly realize that

in real life you have run the gamut of the display of "Two Thousand Years of Light." We could not say that you have gone back two thousand years in all respects, but as far as the life of the women is concerned, you have gone back hundreds of years as you crossed from one side of the road to the other.

Quite simply and concretely then, this is the problem that confronts us: how are we to build a bridge from one side of the road to the other?

A suggestion of the answer has already been given. In this particular village it took the form of a small group of women who came from the city regularly week by week to visit the village, to make friends with their sisters there, and to try to serve them by any means within their power.

How is it that we already have women who are finding their vocation and joy in serving their sisters? The answer reveals one of the most fascinating aspects of the great renaissance that is going on in India today. Perhaps the most impressive of all the changes in India in the last generation is the women's movement that has developed. Nowhere has the new vitality that is apparent in Indian life been more evident than in this aspect of life—in literature, in art, in the dance, in music, in public service, and in a new and attractive form of home life. No change is more promising for the days to come.

PROGRESS OF INDIA'S WOMEN

We need to glance back over history for a moment if we are to have any perspective of the change. When the Indo-Aryan tribes came down through the northwest passes onto the Gangetic plain, their women seem to have had a fair degree of liberty. They shared the free pastoral life of the

men and were sometimes allowed to choose their husbands.

About five hundred years before Christ when Buddha established his order, women were at first excluded from religious practices and observance of his law. This was in harmony with the Hindu background against which the new religion developed. So eager were women, however, to follow the teachings of the Buddha that an order of nuns as well as an order of monks was established.

The next great historical movement was the coming of the Moslems in the eleventh century, which resulted eventually in the establishment of the Moghul Empire. Islam has a much fairer recognition of women's legal rights than has Hinduism, or, for that matter, many other religious systems. But the entry of the Moslems into India brought one baneful gift to the women of the country, the institution of *pardah*, or the veil and seclusion. It is estimated that about forty million women are still subject to *pardah*, and what this means in the toll of ill health and the stunting of otherwise active minds is incalculable. When we think of the highly gifted women who have revealed their latent abilities only when they have emerged from seclusion, we realize the tremendous waste of woman power the *pardah* must conceal. One example is that of Begum Shah Nawaz, now a leading figure in public life in India and also known abroad. She began public service at a very early age while still in *pardah*, but she abandoned the veil as she engaged more and more in educational and social reform. She has been associated with the International Labor Conference and the League of Nations. She has been Parliamentary Secretary in the Punjab for Education, Medical Relief, and Public Health and also a member of the Defense of India Council. Her latest activity was to organize a women's sec-

tion in the Department of Information and Broadcasting of the Government of India.

The women of India often have very strong personalities. Many of them may remain behind the veil or behind the scenes but anyone who has had even a cursory view of Indian life knows that their influence is considerable. A woman who is circumscribed and illiterate may nevertheless have a good deal of organizing ability, common sense, and good judgment. She is also very much interested in people and when her sons turn to her with their confidences, as they often do rather than to their father, they are not infrequently molded by her opinions and attitudes.

"I should like to meet your wife," said a Western woman one day to a young Hindu lawyer.

"I have no objection," he replied, politely, adding with kindling enthusiasm, "but really the person you should meet is my mother!"

Many non-Christian leaders have paid tribute to Christian womanhood. Lala Hans Raj, a leading Hindu reformer, said, "The best result of Christian missions is the social emancipation of women." Dr. Muthulakshmi Reddi, who was the first woman to be Deputy Speaker of the Legislative Assembly of Madras, said, "The women of India have been placed under a deep debt of gratitude to the several missionary agencies for their valuable contribution to the educational uplift of Indian women."

Perhaps one of the greatest tributes that Christian institutions and ways of service have received has been the inspiration that they have given to the founding of other means of service for women.

In western India there are two outstanding efforts on behalf of women. One is the *Seva Sadan*, the Association of

Service. It is active in Bombay, Poona, Madras, and some other centers and trains large numbers of women to earn their own living and to serve others. It has functioned since 1908 and its lines of development have been sound and steady. The other is the notable educational experiment which Dr. D. K. Karve began about fifty years ago. Though an orthodox Hindu, Dr. Karve felt called upon to work for the education of widows and the training of teachers. He was far in advance of his time, but he has quietly and steadily won recognition and appreciation. The women's university that he founded in 1916, known as the S. N. D. Thakersey Indian Women's University, has as its executive head Mrs. Shardaben Mehta, who by the utter simplicity and unselfishness of her life and her cheerful tolerant spirit exemplifies for the students an ideal of Indian womanhood.

In Delhi we find the Lady Irwin College, an institution devoted to household arts and science, presided over by Mrs. Hannah Sen. It is a college founded and maintained by the members of the All-Indian Women's Conference as their laboratory and demonstration of the education of their girls.

In the rural areas of Bengal are the *Mahila Samitis*, or Women's Institutes, which were organized by the late Mrs. Nalini Dutt. More than two hundred and fifty such institutes, with a central directing organization, have been established.

MODERN MOVEMENTS IN EDUCATION

The influences that have led Indian women out into modern life have been many and varied. First place should be given to the ministry and example of Christian women

as it has been warmly acknowledged by many Indian men and women. There are also the influences of the impact of modern life. First consider the education of women, for that is confronted at every angle from which the women's movement in India is approached. There has been a long tradition of scholarly Indian women, but most girls who received an education were taught at home and there were not many of them. Except in the Punjab there was little trace of schools for girls according to an inquiry made in 1849-51. There was, as a matter of fact, considerable social prejudice against a girl who knew how to read and write. Even as late as 1881 the census found it difficult to get correct returns on literacy of women. Respectable women who were, in fact, able to read and write, when asked if they could do so, replied in the negative because it was not considered respectable for a woman to write though her ability to read would be no blot on her character.

It has been said that until the close of the first half of the nineteenth century female education was the child of no one but the missionaries. Indians, except for a small number belonging to the lower orders, did not send their daughters to mission schools; few started schools themselves.

How great the change has been may be seen from the fact that there were, in 1941-42, 42,998 girls in the higher stages of the high schools and 11,659 girls in the universities in the provinces of India. Medical colleges enrolled 1,024 women, and 849 were in graduate teacher-training colleges. The law schools have in recent years drawn more women and 123 were enrolled. There was even one woman taking the engineering course in Madras University.

Women are the strategic group in the vigorous campaign against illiteracy now being waged in India. In the past girls have lagged behind the boys in taking advantage of opportunities for an education on account of various social customs, and the distressing lapse into illiteracy on the part of those who had been to school less than four years was especially marked among girls. But the situation is now very different. In the last decade there has been real progress because for the first time the literacy rate was greater than the increase in population. Women are making literacy their business. A literate man may mean only a literate individual but a literate woman means a literate family. In the decade from 1931 to 1941 the increase of literacy among men in the whole of India was 60 per cent, but among women it was 150 per cent. Ten years ago only 2 per cent of the women of India could read; now more than 5 per cent can read. An Indian proverb says that to teach a woman to read is like putting a knife into the hand of a monkey. The reading skill of a woman cuts away all kinds of superstitions and impediments. The women of India have taken up the knife of literacy—watch them!

A major influence has been that of modern industry resulting in the breakdown of the old joint family system, which was based primarily upon an agricultural economy.

ECONOMIC AND SOCIAL INFLUENCES

Another aspect of the new economic importance of women is in connection with the professions, and it is far-reaching in its effects. The fact that in many places a woman teacher can earn more than a man teacher tends to make Christian parents choose to educate the daughter

rather than the son if the means of the family do not allow an equal chance for both. Again it lays upon the shoulders of the unmarried daughter a heavy burden of financial responsibility for the education of the younger members of the family and for the care of all the dependents. It often means that her own marriage is unduly postponed. It may even happen that she is tempted to escape to a more comfortable existence by accepting the proposal of a well-to-do young non-Christian, who finds the Christian girl an intelligent and pleasant companion.

Some of this disproportionate educational and economic emphasis is temporary; at least where there is a greater number of professional women available their "market value" naturally drops. But the lack of proportion in Christian education for boys and girls is not likely to right itself without a considered and serious effort on the part of Christian people. A letter from Bengal suggests that what is needed is "a balanced development in the life of the Christian community. One-sided development, whether it be boys' education or girls' education, medical work, agricultural work, or evangelistic work in which the building up of the Christian community is overlooked, will sooner or later result in disappointment, loss, and perhaps tragedy."

It may also be urged on behalf of the educated women that where there is such great social need for their services, it is difficult for any of them to refrain from using their special knowledge, and many of them succeed in combining the practice of their profession with homemaking in an admirable way. The Christian home movement will be a help in meeting some of these issues.

The movies have a new and far-reaching social influence. From the commercial point of view the Indian film indus-

try has become "big business."¹ Artistically it has created a new type of music, which is frowned on by the classicists but which is enjoyed by youth. It has given scope to many young men and women to develop their dramatic talents. Some of the stars are young people of good education and good families. Sahu Modak is the son of a pastor. Sabita Devi is a graduate of a Christian college and a member of a church. The tone of the Indian film is generally higher than that of the mediocre imports of a few years ago. It has become an important vehicle for social reform propaganda, such as temperance or rural reconstruction. But perhaps the most far-reaching consequence is the infusion of the idea of romance into Indian concepts of marriage. This cannot fail to have profound psychological effects for good or ill, which will be increasingly evident in social behavior.

WOMEN IN PUBLIC LIFE

Another great influence on the lives of women is the call from political leaders for the women to take action and join in such activities as picketing and in processions. A story is told of a young man whose wife and mother were at one time in *pardah*. The day came when he had to hurry home from the office to care for his children because his

¹The amount invested in the film industry in India is said to be about \$27,900,000. It is thirty years old and is the eighth largest industry in India. It was begun by Mr. D. G. Phalke of Bombay, who is said to have had his inspiration when he saw Cecil de Mille's picture, "King of Kings." He wished to do for Hinduism what such films did in the spread of Christian knowledge and ideals. He sacrificed much to attain his ideal. The industry now produces about 200 feature films a year but very few shorts. (Is this an opportunity?) There are about 1,265 permanent cinemas, of which 1,000 show Indian films while 265 show foreign films. In addition there are about 500 touring cinemas reaching out into rural areas. An account of an Indian Christian film star can be found in *Tales from India*, by Basil Mathews (see Reading List, p. 169).

wife and mother were both in jail as political offenders. There are of course two sides to the situation. Nationalism, just as much as industry, may so distract and burden a mother that her children may suffer, but it may also be an expression of a genuine and thoughtful patriotism that has undoubtedly given a new scope and stimulus to women. All the political parties, with perhaps one exception, now have a definite place in their organization for women, either working shoulder to shoulder with men or in auxiliary groups.

There is also the new service of women in public life. The franchise for women as yet affects only a minority, but when the limitations of illiteracy are considered, it is based as broadly as possible under present conditions.¹ It is estimated that more than six million women have been given the right to vote for the Provincial Legislature compared to twenty-nine million men, and in the next general election there will be many more. The percentage of women voters who exercised the franchise in the first general elections held under the 1935 constitution compares well with the proportion of men who voted or with the percentage of women who vote in countries where the franchise has been longer established. The character and contribution of women have given them an unquestioned place in the new nationhood of India.

Indian women are keenly aware of their responsibilities as well as their rights and have occupied public offices with a conscientious spirit and with distinction. It is probable that in proportion to the number of educated women there

¹ Women have been enfranchised who have the property qualification in their own right, or are wives or widows of men so qualified, or are wives of men with a service qualification, or are pensioned widows or mothers of members of the military or police forces, or who possess a literacy qualification.

are more women in public service in India than in America. Mrs. Vijayalakshmi Pandit, sister of Jawaharlal Nehru, was Minister of Health and Local Self-Government in the United Provinces during the Congress regime. Others have served as magistrates, members of municipal councils and district boards, as well as in the provincial legislative assemblies.

Women are now well organized, and in such associations as the All-India Women's Conference and the National Council of Women they display a strong social sense in a great variety of activities. They are an effective instrument for rallying public opinion, and it is largely due to their support and in some cases to their initiative that important reforms have passed into laws, such as the raising of the age of consent for marriage, the abolition of the practice of dedicating girls to temples, the demand for the revision of Hindu law to secure legal and property rights for women on a parity with those of men. As one Indian commentator expresses it, "They have marched from reform to reform, and their outlook is forever widening." If they can avoid group interests and fulfill their declared ideal of being really representative of all the women of India, they will be an even more helpful and powerful force in the future.

Participation in World War I through Red Cross activities and in World War II with a range hitherto unthought of has had a profound effect on the lives of many women, the full result of which will be manifest only in the years to come.

THE PLACE OF CHRISTIAN WOMEN

The place of Christian women in this new life has already been partly suggested, but a somewhat fuller consideration is necessary to find in what way Christian women

stand out from their background and make their contribution to India.

In literacy Christian women lead every community except the small and urbanized community of the Parsees. In 1931

1 out of 75 Moslem women was literate

1 out of 52 Hindu women was literate

1 out of 5 Christian women was literate

The present proportion is probably similar.

Christian women still have the pioneering spirit, which leads them more than any other group to go into lonely places, such as rural schools and dispensaries. True, there have been some casualties, but gradually the church and the Christian community are learning that these young women must be kept in the family fellowship and ever reminded of the love and confidence of Christian people.

While the women's movement was initiated by Christian influence in the 1930's, it has been largely led by non-Christians. Christian women have not always felt themselves welcome in the larger women's organizations. Perhaps in India and in America we need to develop a keener Christian conscience about our responsibility as citizens. In connection with the church, however, Christian women even of a moderate degree of education are quietly but effectively trained in organization and committee work. So far no Christian woman has received ordination as a minister, but many have become elders. Women take a strong practical interest in the affairs of the congregation. There has been a steady growth of special women's organizations in which women of limited education learn to conduct a meeting, to keep minutes and accounts, and develop

a sense of affiliation with kindred groups in other places. The inherent dignity and the strong practical good sense of Indian women find full expression in working with men or with other women in the community life of the Christian church.

There are many outstanding examples of Indian Christian women. Among them are Nora Ventura, a trained and full-time worker in the field of religious education and Christian service; and Mrs. Kamala Theophilus, a wife and mother who serves the public with integrity and ability.

In the case of Nora Ventura there is a Christian family tradition that is at least a hundred years old. Her people are the Nepali, who are famous throughout the world for producing the Gurkha soldiers. Who is unaware of their courage against desperate odds and who is unfamiliar with their flashing smiles and keen humorous eyes, as seen in news pictures? You will find these qualities in Nora, too—quiet, steadfast courage, a keen sense of humor, and a cheerful friendliness.

A century ago grief and anxiety lay over the capital of Bettiah State in the foothills of the Himalayas near Nepal. Anyone moving about the city would have noticed the prevailing gloom, and the reason for the general distress was soon told: the son of the king lay dying. All the court physicians' efforts were in vain. In the city were some Roman Catholic priests who had been allowed to enter but not encouraged, for to this day general missionary work has not been welcomed. But in time of need desperate remedies may be tried, and a Christian priest was summoned and told to pray. Whether he also acted as a physician is not known, but pray he did and the young prince was restored.

Then the grateful king told the priest to ask for his reward. The priest asked that he be permitted to work freely in the ward of the city that was adjacent to the palace, and the boon was granted. Out of loyalty to the king and gratitude for the healing of the prince all the people of the ward, who were among the highest nobility of the state, decided to become Christians.

Nora's ancestors were warriors of the Sun clan, who believed that they were descended from the sun. In baptism they changed their names, and Ustamehta Singh, who was later to become Nora's father, became John Baptist Ventura. He was only a boy at the time, and after his baptism he went down into India to pursue his education. While he was studying at the Government College, in Benares, he became a Protestant. One marvels to think how he achieved a deep Christian experience while attending an entirely secular institution in the very citadel of Hinduism.

In the meantime another family from Bettiah had come to India. Forest land in the Gorakhpur district was being cleared and made available for cultivation, and this family seized the opportunity and acquired agricultural land which amounted to a small estate. The husband, Nora's maternal grandfather, died early. His wife was a woman of great organizing ability and sound judgment, and she became a successful administrator of the estate, and a very staunch member of the Anglican communion. It was her daughter who became the wife of John Baptist Ventura. Lilavati Singh, who is well known as having been associated with Isabella Thoburn in founding the college at Lucknow, was a cousin of Nora's mother, and grew up with her. Nora's father meanwhile had been ordained as an Anglican clergyman and appointed as a professor in St. John's Di-

vinity College, Allahabad; later he served parishes in Allahabad and Lucknow. The Ventura family knew many of the outstanding older Christian families of North India.

Nora is the youngest and only surviving member of a family of ten children. Her education was carried on in Lucknow at the high school preparatory to Isabella Thoburn College and at the college itself. After her graduation she spent some time in various kinds of church work. She was trained and licensed as a church worker by the Bishop of Lucknow and became the supervisor of women's work for the diocese. She has been on loan to the Y.W.C.A. for seven years. Nora Ventura is giving a fine service as a devotional leader in religious education. A few years ago when it was India's turn to prepare the program for the Day of Prayer for women it was Nora who led the women of the world in their act of worship.

In talking with Nora one day I was deeply impressed with one thing she said. "The mark of a Christian is the ability to see it through. Some who are not Christians do show wonderful patience, but we Christians have something that makes it much easier for us to have courage and faith and joy."

One of the things that delighted our Lord in his ministry was the astonishing faith of people whom he met as he went about his ministry. It can still be found in unexpected ways, and Kamala's grandmother had such a faith. She was a Hindu woman of the Telugu country in South India, and she had a physical affliction. When home remedies had failed she went to the priest for help. He said some charms and told her to make certain offerings, but she found that this too was in vain. One day, as she went along a street, she

heard a missionary preaching in the bazaar, and he told the story of the woman who was healed when she touched the hem of Christ's garment. The story sank deep into the Hindu woman's mind. Could it be that Christ would hear her too? With the same simple, direct faith of the woman of Palestine she believed in the healing power of Christ and sought to know him. She was healed of her illness and became his disciple, happy in the health of soul that he gives.

Her granddaughter Kamala, or Kamalamma to give the name the Telugu form, was the youngest of five sisters. Her mother and father were both earnest Christians. Their five daughters grew up bright and merry, and all went to school, where Kamala is remembered as a frequent prize winner. After high school she went to the Women's Christian College in Madras for two years. One can easily picture her bright-eyed in the class room, laughing gaily at games or sitting quietly and prayerfully in the beautiful college chapel.

After she left college Kamala taught for a time and was then married to the Reverend M. Theophilus, who was a graduate in divinity of the famous Serampore College, founded by Carey and his friends. Mr. Theophilus teaches in the theological seminary that bears the beautiful name of The School of Eternal Life (*Jeevamrutha Sala*). He has also had important interdenominational responsibilities. Their home has been gladdened by two little sons. Mr. Theophilus has had to battle with ill health at times, and one might think that the four walls of home would be enough for a man and a wife under such circumstances. But where "the heart is wide," the windows and doors of home always stand open, and Kamala's home is one of these.

Kamala Theophilus is a type of woman who is invaluable

in India today, fulfilling her role as wife and mother, but bringing her gifts also into the service of her community. She has served for some years on the District Educational Council that administers the funds of the primary schools of the district. While she was treasurer it was freely recognized that "nothing ever stuck to her palm." She is now president of the same council, much respected by the men who are her colleagues. Kamala is also an honorary magistrate in Cocanada, sitting on the bench and dispensing justice in cases where women and girls are involved. With her poise and good judgment, her large shining eyes, and wavy dark hair, she is a "Portia come to judgment." Or let us rather say that this Christian woman has the responsibility and privilege of exemplifying before the people of Cocanada district the creed of the Hebrew prophet, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

CHAPTER FIVE

Christian Youth Bring New Life to New Tasks

*By Love all others serving
Though Love's reward be pain;
From duty never swerving,
When Love's commands are plain.*

*Look up in Love's face only,
Let this thy comfort be,
Love will not leave thee lonely,
Love greatly loveth thee.*

—Ellen Lakshmi Goreb¹

IN THE shadow of the nine great towers of the temple was a Brahman home. Looking back on it in after years the eldest son referred to it affectionately as having been a "godly," if not a Christian, home. He grew up there with his parents, a younger brother and a jolly little sister. His father was a man of unusual strength of character. He was poor because he would not perform the idol worship that was required for the holding of the ancestral lands.

All his hopes were centered in his eldest son, a bright and affectionate lad. Ayengar secretly feared death and the desolation that would come to his spirit if the appropriate

¹ *Poems by Indian Women*, compiled by Nicol Macnicol. New York, Oxford University Press, 1923.

ceremonies for the ancestors were not performed. The second son was deformed and could not carry them out, but Krishna,¹ the older, was straight and strong, and in him lay his father's salvation for all the worlds to come.

Krishna's mother was a devout and loving woman. She did not share her husband's abhorrence of idol worship. To her mind the image of the goddess in the temple was loveliness personified, and she worshiped it sincerely. Dear to her heart, too, was her eldest son, and the bond between them was strong.

As Krishna grew up and went to high school many new thoughts came into his mind. Among many questions Krishna found himself asking three to which there was no answer in his environment:

First, what caused the social and religious differences between men and women? Why was his adored mother definitely of a lower status than his father? She was not allowed to read the Vedic Scriptures. Beyond the affairs of the household her opinion did not count by comparison with that of his father. And every month there were certain days when she was considered so ceremonially defiled that she was not permitted to cook food for her family. On one such day when she was lying quietly on her bed, he tried to cook a meal for her. It was his first attempt, and he was proud and happy when she praised it. Only after she had eaten did he taste what he had prepared, and he was horrified to find that it was much over-salted. And his mother had said that it was so nice!

The second question came to him as he gradually became aware of men and women in the city who had to step aside when he passed by, and whose very shadow spelled pollu-

¹ His full name was Krishnaswamy.

tion to a "twice-born" religious aristocrat such as he was. They did necessary and useful work for the sanitation of the city, and yet not one of them had the freedom of a dog to walk down a street where the Brahmans lived. Why was all this? He did ask this question of one or two elders and was told that these unfortunate people were paying the just penalty for their misdemeanors in a former life, so there was no occasion for pity. He was silent, but thought about it all the more.

As he grew older he began to think about his country. He was told many stories about the Golden Age of India, about the gods and heroes who had been familiar figures in the land, of the great heritage to which he was heir. But he noticed that all was in the past tense. The Golden Age was far back in history. He was living, he was told, in the dark, iron age. But the boy was not satisfied. Through all the centuries Hinduism had dominated India; was there—he caught his breath—was there some weakness, some flaw? Why was there not an atmosphere of hope and life and energy? This was the most dangerous thought of all, and Krishna kept it very much to himself.

One day his father said to him, "I don't like the progress that Christianity is making in our city. I suggest that you find out what they teach so that you can confute them and keep our people from being led astray."

The commission appealed to Krishna's inquiring mind, and he lost no time in going to the campus of the Christian college. Going at random to one of the faculty bungalows, Krishna asked the missionary for a copy of her scriptures. He received a New Testament and with a brief word of thanks vanished.

Day after day and night after night, as he could get opportunity and quiet, Krishna read the Gospels. What a

revolution they caused in his thinking! All his questions were answered, and his misgivings about his environment were, he found, more than justified. But there was more—there was hope, and the Golden Age was not in the past. It was but beginning here and now, and it was called the kingdom of God. More amazing than anything else was the Person who gradually became real to Krishna. As the days and weeks went by he was haunted by a loveliness. It was the young Prince of Glory whom he saw, and quite simply and naturally Krishna fell in love with him.

He had found Christian friends by this time, and he startled them one day when he announced that he had accepted Christ as Lord and wanted to confess his faith publicly in baptism. He was just sixteen.

One Sunday night Krishna was baptized and, bearing his new name of Paul, walked out from the church a man, with the old carefree days of boyhood behind him. Curious Hindus crowded the porch of the church and to a lad of his acquaintance Paul said, "Tell my father what I have done." The words were hardly out of his mouth before the messenger had darted away. Paul went home with Christians, as one of them.

The next day Paul was taken by his father to a remote place, and he seemed to have disappeared utterly. His Christian friends waited and prayed. Paul's father required that his son do what he himself had disdained to do—worship the goddess on whose lands the family dwelling stood. Paul refused and pressure was applied. One cannot begin to imagine what the experience meant to a sensitive boy utterly alone and cut off from Christian fellowship.

Then one day God sent him a letter. It happened quite simply. His mother needed a condiment for her cooking and risked sending him to the village store. The shopkeeper

stretched out his hand for a piece of printed waste paper and made up the packet. On his way home the book-loving boy, from whom his treasured Bible and all other literature had been taken away, began to read the piece of paper. It was a leaf from a torn Bible! It was God's message to him in his sore need.

Broken in body and mind with repeated bouts of malaria and all he had been through, Paul was eventually brought back to the city, for his father thought the battle had been won. A few months later Paul's chum was baptized, and Paul reaffirmed his faith. Again the storm broke. Paul saw his adored mother lay her head in the dust at his feet, begging him not to shame them by becoming a Christian. The boys were eighteen and free by law to make the decision. The Christians could only look on and pray. But there was One with them there who had gone the hard way, too. The boys elected to stand by him. The families withdrew and funeral services were performed for the boys. It is pleasant to record that years afterwards loving relationship was re-established with Paul's family. He finished school and graduated from college, and life lay before him. What should he do? Should he seek government service or advancement? His heart could not so easily be satisfied. He has given his life through the years to the service of the Bible Society, and he has found the deepest joy in sharing with others the One who answered his questions and the letter God sent him.

YOUNG INDIA SEARCHES FOR FREEDOM

As we think of the Christian youth of India we are constantly amazed at their courage. There are some, it is true, who long to join them but who cannot bring themselves

to pay the cost. But of those who do become disciples, there are very few who cease to walk with Christ, and many, seeing these courageous ones, wish in their own hearts they were in the same glad company.

The questions Paul asked some years ago have been very frequently and loudly asked since then, and the youth of India are extending a hand to their sisters and a hand to the outcaste. They are impatient to smash down all that they think impedes their country's progress. They have declared war on whatever they think is reactionary and an impediment. "Youth at the barricades" is an expression of their attitude.

One cannot help being deeply moved with the reckless idealism of so many of the youth of India. Here is a letter written in 1944 to a group of young people by one of their present leaders, one who has himself suffered much for his convictions:

DEAR COMRADES,

More than half a century has passed since the movement for the freedom of India began. . . . During this period the world has undergone many changes. It has experienced epoch-making events, the latest of them being the global war which is now nearing its end. The conclusion of the mighty clash of arms, however, will bring the more fundamental issues underlying the gigantic conflict to the forefront. The war will still have to be waged on the political and social fronts, which cut across national frontiers.

The final stages of India's struggle for freedom will be fought in the context of a transitional period in the history of the world. In that period old ideas and ideals will no longer hold good. They are already in the melting pot.

For fifty years and more, educated and public-spirited Indians have been pursuing the ideal of freedom. But it remained an

empty, undefined ideal. Eventually it was visualized as national independence. Fired with that ideal, young men cheerfully marched to the gallows, and many more spent the better part of their lives in prison, when prison was not a holiday resort. Thousands dedicated their whole lives to the worship of the motherland, though in less spectacular manner.

. . . You are still fighting for freedom. But you are no longer dreaming, groping in the dark. For you are now striving to clear the country of poverty, ignorance, and general backwardness. These curses did not come to the country with the British invaders. Therefore, there is no reason to suppose they will go with the British rule. Freedom, therefore, cannot be identified with national independence. One may follow from the other. But we cannot be sure of it. Freedom must be an ideal with a social content. . . .

Let the radicals prove that the tragic heroism of the pioneers in the struggle for freedom was not in vain. Let not the inspiring memory of their sacrifices serve a sordid purpose. . . . A country inhabited by a free people, a people that can appreciate freedom, can never be enslaved. Let the people be free from their age-long bondage of native origin, and India will never be enslaved again, and will take her place in the forefront of a free world.

(Sd.) M. N. Roy¹

INFLUENCE OF WAR ON INDIAN YOUNG PEOPLE

One of the largest groups of young men and women who are facing the tasks of the new freedom are those who have been in the Indian services during the war. For over two million men and women the Army has been a big experience. Most of the recruits for the Army were young peas-

¹An abridgment of the message sent to a Provincial Conference of the Radical Democratic Party, of which Mr. Roy is the leader. Care has been taken not to alter the tenor of the original text. *Independent India*, October 15, 1944.

ants, illiterate, and with little knowledge of anything beyond the bounds of the village. But the great world struggle penetrated even the village, and young men came forward in large numbers and volunteered. The young recruit found himself not only being trained as a fighting man, but part of a large educational system. The problem of many different languages was solved by teaching all recruits Hindustani, the most widely used language of North India. In addition, as part of the demobilization program, every soldier is made literate in his mother tongue and script. Army education followed the men into the field and set up mobile schools for all troops who wished to continue their education. In 1943 the famous Fourth Indian Division telegraphed headquarters from the front line in North Africa, asking that the date for examinations be postponed. They proceeded to enter Gabes and take Sfax and then returned with enthusiasm to educational affairs!

As training for citizenship, fortnightly bulletins were issued on current affairs, written in the simplest possible style, so that all ranks would find them easy to read. Junior officers presided over discussion groups, and the men were encouraged to express their own opinions freely. Among such welfare topics the first place was given to rural reconstruction. Subjects such as cattle breeding, soil erosion, and cooperative societies were dealt with. Every Army center had a library, and the demand for books was so great that it was never possible to cope with it fully, though Army translators were kept busy producing supplementary material for special lines that were in demand. The cultural side was not neglected.

One concert party that toured military zones included a talented Indian dancer and her troupe, who gave perform-

ances of a far higher standard than anything the soldiers could have seen in their villages. The same company performed for British and American troops, for many of whom it was a revelation of modern Indian culture.

In the rehabilitation training that is given members of the services, the same broad lines are seen. The endeavor of the authorities is to train the men who are interested in industry so that they will be able to take their place in the great expansion that is expected. At the same time, those who are likely to go back to the village are being trained in village crafts and ways of life.

The great improvement of the health of the men in the services is going to mean much to the country at large. The Army has been leading the fight against malaria, for example, and men are taught how to protect themselves against it. The whole Army has a regular milk ration, and the military dairies all over the country that supply and control the milk have been pioneers in better dairying for years.

Thrift, which includes both sensible buying and saving, is definitely encouraged. What does the average Indian soldier purchase? One Army canteen manager has noted that the chief purchases are cigarettes instead of the old-fashioned smokes, hair cream, shaving soap, and razor blades (the average villager depends on the village barber), notebooks, and writing pads. Saving is encouraged, and most soldiers leave the Army with a considerable amount to their credit. They put their savings into substantial houses, buying land, getting married, and buying good cattle. The soldier appreciates all the welfare work that is done for the families at home, and he is anxious that they, too, shall be educated so that the whole family will cooperate in the plans he has made for better living after his discharge.

World War I showed that where the villages are progressive, there is usually a group of ex-soldiers who have put their energy and their savings into the improvement.¹

We must not forget the Indian women in the auxiliary services. More than ten thousand young women have been in the service during the war, in addition to thousands who worked in the women's voluntary services, as honorary or part-time workers. Only a bare suggestion can be given of the activities of the latter: services to war-separated families of servicemen, refugees, and evacuees; occupational and diversional therapy in Indian military hospitals; canteens, both local and mobile; all kinds of Red Cross work.

A quotation from a letter of a visitor to an Indian military hospital gives us an idea of the service going on there:

Later the wards were visited where men were busy knitting colored wools into jerseys and pull-overs for themselves or their families, having been taught by the diversional therapy ladies, the leader in this case being an Indian lady. . . . Then a particular medical ward was visited where there was a British medical officer's wife beside a bed, fomenting the great swelling on the foot of a *sepoy* (Indian infantry-man). She had been working in that ward, hot and cold weather, for three years.

What would American girls think of an Indian girl from Tanjore, in the south, who was attached to a heavy anti-aircraft unit in the jungle, training men who were to become battery telephonists? Or take the case of Subaltern Manoranjitham Devasahayam, who was a pioneer WAC. She had been married at twelve and at nineteen was left a

¹The quality of the men of the Indian Army may be seen from the fact that during the war, in addition to other awards for gallantry, thirty-one Victoria Crosses were awarded, one George Cross, one hundred and forty-two Distinguished Service Orders, and three Indian Orders of Merit (first class).

widow with two small children. She persuaded her family to let her study and completed two years of college. Her father agreed to take care of the children when she joined the WAC. At one time she served in Assam where she was air raid warning officer of the much bombed Silchar. Supply dumps surrounded the little town and the enemy made repeated efforts to destroy them.

Time and space fail to tell also of the work of the girls of the Indian Navy who were a vital link between ships and the shore establishment. They also assisted in training naval officers and ratings, and in the intelligence department. May we not expect a very large contribution from these resourceful and trained young women in the tasks of postwar India?

One of the interesting side lines of the war situation, which may prove eventually to have been one of the most important, was the new camaraderie between Indians and foreign troops. One approach to the problem of troops of various nationalities living together in India was in the organization of what came to be called Fraternity Clubs. A description of these clubs was given in a broadcast from Calcutta by Mrs. Kiran Bose. She said, in part:

The Fraternity was started in Calcutta in June, 1942, by Mrs. Milford, who was at that time a missionary in Calcutta, a woman of deep understanding and sympathy, who had an intimate knowledge of Indian art and was a lover of India and Indians. She had many Indian friends in cultured circles. She arranged for small gatherings to be held in Calcutta where members of the forces could meet her Indian friends and discuss subjects of mutual interest. These informal meetings met a warm response; more and more representatives of East and West came to them. Many warm friendships have been formed and many wrong impressions removed.

It is necessary to provide centers where men from abroad may learn something of Indian culture and Indian life. Some may be interested in educational matters, others in economics. Some may want to understand something of Indian art and music, to have demonstrations of Indian dancing or drama; others may be interested in the religious and social customs of India.

More than twenty Fraternity Clubs have been established in various parts of India and have brought together men and women in a fine give-and-take of cultural experience and friendship.

It is among Christians, however, that the *rapprochement* has gone deepest because it has been on spiritual foundations. It has taken different forms. In the southwest, for example, a village congregation found that a detachment of troops had been sent to guard an important bridge in the neighborhood, and a tea party was arranged for them. In the war-stricken parts of Assam American soldiers saw the effects of bombings on the sorely tried church. In one area eight churches were damaged and nineteen were completely destroyed. A letter says: "His church is dear to the man of the hills. Without it he feels lost—feels as if something irreplaceable had gone out of his life."

Sometimes there was a very personal link with the Christians in Assam, as when a Jorhat Bible School student rescued an injured pilot who had bailed out near his Japanese-occupied village; he and his father dressed the wounds of the pilot, erected a hut for him in the jungle, at risk of life brought food to him daily, and when he was well enough led him to the British lines.

At a service on Christmas Day an American soldier and an Indian schoolboy confessed their faith together in baptism in a deeply moving service. When a group of American soldiers were challenged to give their lives in

service for Christ, six of them volunteered for missionary service.

LOOKING AHEAD WITH CHRISTIAN YOUTH

Along with the services necessitated by war, the program of the youth of the Christian church in India went steadily on. At the beginning of the war plans were being made for a Christian Council of Youth that should seek to assist both the international youth agencies, such as the Y.M.C.A. and Y.W.C.A., the Christian Endeavor, etc., and the many local church activities in which youth were engaged. Chandran Devanesen has recently joined the staff of the National Christian Council, and his duties include special responsibilities for youth work. In a stimulating article entitled, "Towards a Christian Youth Movement," in the *National Christian Council Review*, April, 1945, he says:

Thought should be given as to how the churches can retain within the sphere of Christian influence those revolutionary pioneer and experimental groups that are absorbing many of our most vital personalities among young people. If such progressive groups are to be kept within the church, they must be confronted by a Christian program of action that will provide them with outlets for service to the community and the nation. . . . The Youth Council Movement seeks to build a Christian youth movement with a faith, a mind, and a strategy of its own, which will enable it to stand up to the constant shelling of non-Christian ideologies.

There is also the necessity of bringing together students and working youth. The energy and practical good sense of Christian youth as seen in such movements as the Sunday school, Christian Endeavor, and the daily vacation Bible school point to the development of solid leadership.

The youth of the church have been busily and happily at work for a long time. Take, for example, the Indian Sunday School Union, founded in 1876, which was one of the pioneer Christian youth organizations. Today there are no fewer than 18,000 Sunday schools in India, comprising 30,000 teachers and 700,000 scholars. The St. Andrew's Teacher Training Institute at Coonoor exists to train Sunday school workers, and more than one thousand men and women who have passed through it are today rendering magnificent service in the ministry of Christian education throughout India.

The Scout movement is not strictly a Christian organization, but it is one that is very dear to many Christian boys and girls, and the ideals of the Scout law and practice have become a religion to many non-Christians. There are two Scout movements in India, and in Bengal there is a somewhat similar youth movement called the *Brata chari*, which uses old Indian methods for the training of boys and girls. The Hindustan Scout Association does fine work in the field of social service. It emphasizes national service, while the Boy Scout Association is interested in maintaining an international link. Two "flashes" of the Boy Scout Movement come before the mind's eye. One is of a group of Scouts in South India so poor that they could not afford uniforms. They were known familiarly as "the skin troop," for they used to affix their badges to their bare skins at the time of parade! Another is of a large provincial Scout camp with some hundreds of boys of all castes and religions in the area. It was attended by a troop of Scouts from an Episcopal school, who early on Sunday morning found a quiet place in the forest and had their communion service with simple boyish devotion. Surely they met their Leader there.

The Girl Guides of India have had many more difficulties to contend with, but their movement is growing and their spirit is excellent. There are more than forty-two thousand guides. Some of them tried to have a *purdah* troop, but it does not blend very well with the ideals of guiding!

Christian rural youth are not lacking in their efforts, though this is still very largely an unoccupied field. What has already been accomplished, however, suggests great possibilities for the future. After a youth conference in the Punjab two delegates returned to their village full of enthusiasm. They were two teen-age boys who had been to the conference and were ready to set to work. There were fifty Christian families in their village, which meant that there were about two hundred Christian people. In their initial survey of the Christians, the boys were surprised to find that many did not have much Christian knowledge. Small groups were organized, led by the better informed, and in a few months twenty new members joined the church. At the same time the girls began Sunday school work for the children. They also knitted for mothers who had large families and who had no time for knitting or did not know how to knit. Every week the young people, boys and girls, had a fellowship group of singing, Bible study, and refreshments. The boys became conscious of the unsanitary condition of the village and set to work to dig proper drains from the houses to a large main drain, and, what is more, they kept these drains in order. A large mudhole that had been a bother to vehicles for a long time was filled up. Next came an adult literacy campaign, and fourteen young people began to teach twenty-eight older men and women. One boy taught his grandfather to read.

In South India the Rural Christian Service Fellowship

has for some years provided opportunities for university men and women to serve in the villages during their vacations. One camp opened with a two-day retreat which was attended by sixty students, of whom forty stayed and worked for an entire month. Their day began at 5:30 in the morning and they had a full schedule until 10:30 at night. Part of the time was allotted to classes, projects, and demonstrations, and then in the remaining hours the students did supervised work in selected villages. The work of the Fellowship is not limited to Christians but to meeting in some measure the total village needs. Hindu, Moslem, and Christian alike benefit from the health, agricultural, educational, and spiritual ministry expressed in word and deed.

One may well ask what contribution the Christian youth movement of India may be expected to make to the development of the ecumenical movement within the churches. "Like the churches," Chandran Devanesen rightly says, "Christian youth is also realizing itself internationally. We have seen how the general awakening of Indian youth is beginning to focus with a world vision. It may even be said that through the great world-wide youth movements a considerable part has been played in the creation of an ecumenical movement in the church."

An example of what one young man may do for another of a different race cheers us with the suggestion that it is but a sampling of a great Christian mutual-aid program of the future.

Aziz came of a staunch Moslem family. It so happened that he was sent to a Christian school for his education, but he had such a strong prejudice against Christianity that he stayed away from the Bible classes as frequently as possible.

When he was about to matriculate for college, he fell ill. His father later sent him to another city to try to strengthen in the faith of Islam some converts from Hindu groups who were being persuaded to return to their ancestral religion. About that time Aziz heard about an interreligious conference that was soon to take place. Hoping to be able to witness effectively for Islam, he thought it would be well to understand other religions, so he bought a Bible and began to study it. He found it was very different from what he had been led to expect. He became so interested that he asked the help of a Christian minister in studying it. His father discovered the boy's interest and was much annoyed. He took the Bible away from his son, but Aziz got another and continued his studies with the help of Christian friends. He was now twenty years old and had become thoroughly convinced that in seeing Christ he saw God and that Jesus Christ was the Saviour of the world and of his own heart. After searching tests he was accepted and baptized.

Some time before this he had been married, and his wife was greatly distressed when he became a Christian. She decided to stay with him, however, and soon she, too, was converted to Christianity.

After his baptism Aziz could no longer count on any assistance from home, and yet he longed to have the means for further education and theological training. He had not been brought up to be anything but a scholar, but in his new Christian humility he became a servant to a major in the British army. His master presently discovered that his efficient servant was a converted Moslem. The major had at one time considered entering the ministry; and now through the companionship and spiritual fellowship of the

man whom he had come to think of as a friend rather than a servant, the call came again to him in clear and insistent tones. He resigned his commission and returned to England. He studied for the ministry and was ordained, while his friend Aziz in India also entered a theological seminary and was later ordained to the Christian ministry.

There is a Pauline touch about the episode. It is certainly in the great tradition of the church from the apostolic times until the present. Christ will surely use the youth of India for God's honor and glory in the universal and living church.

CHAPTER SIX

The Ministry of Health and Healing

*To welcome Thee, Thou Child of Heaven new-born,
Tonight this humble door is open wide.
Stand not without, in darkness left to mourn
The bolted doors that bid Thee not inside.*

*In days long past on such a gloomy night,
At other doors refused, Thou dost illumine
With brilliant glory of Thy holy Light,
In lowly cottage a deserted room.*

*But here in humble dwellings outcastes stay,
To whom men's bolted doors are known so well—
The lowly leper will not say Thee nay;
Come in, O Guest Divine, and with us dwell.*

—Sudhangsu Bose¹

ON THE second day of 1870, there arrived in India a woman pioneer in the field of medicine, Clara Swain, an American missionary of the then Methodist Episcopal church, who founded at Bareilly, in the United Provinces, the first hospital in India for women.²

How those early women doctors ever created hospitals

¹ A Christmas carol written in Bengali by a patient in the Leper Home at Raniganj to be sung in the chapel at Christmas.

² Some of the material in this chapter is taken from *Tales from the Inns of Healing* (see Reading List, p. 167).

it is difficult for us now to imagine. They were women of strong personality and as mobile as a helicopter! They lacked equipment that a physician or surgeon would consider indispensable. The only assistance the doctors could get was from ignorant and illiterate women, so disregarded in the social scale that breaking caste in the duties of nursing meant nothing to them. These women had never seen a thermometer. They had never heard of a germ. But they were turned into trained nurses by the grace of God and hard work.

The first hospitals were any kind of shelter. They might be set up in verandas, cattlesheds, or stone houses. They served until real dispensaries and wards could be built—not to speak of operating rooms. The first patients were brought to them only in extremity of need. It was not until after the ignorant midwives and the exorcists had failed that the families of the sick would seek the help of the strange doctors.

In India now there are 290 mission hospitals and 661 dispensaries, with 268 foreign and 445 Indian doctors. In all India there are 42,000 doctors. Nearly ten times as many would be required to provide one for every thousand people. The United States graduates 5,000 doctors a year for a population one-third that of India.

Few open conversions to Christianity are known to have taken place in the Frontier area, for a convert risks his very life, and some have paid the supreme price for their devotion to Christ. Half the patients in these border hospitals come from the forbidden lands, and many of them are there to recover from wounds inflicted by weapons in a quarrel, or by encounters with bears. They carry back with them into a traditional pattern of hatred and revenge the memory of a service of humble love.

In the extreme south of India lies the state of Travancore. One of the best known surgeons of India is Dr. T. H. Somervell, who came to India to climb Mount Everest. The party of which he was a member made one of the famous attempts on that inviolate peak and then Dr. Somervell, seeing India's need of doctors, turned to the greater adventure of healing and settled at Neyyoor. Associated with him are twenty-five Indian doctors, of whom five are surgeons, and he speaks with pride of their skill. In Neyyoor and its branch hospitals about four thousand major operations are performed every year.

The hospitals among the hill-people and the forest-dwellers scattered over India have not only been of great service but have brought out the gifts of healing that were dormant among these simple people. In Assam the hospital at Shillong is staffed by Khasi nurses. Back in their tribes matriarchy prevails, and the freedom and independence of the women thus engendered has made them unself-conscious and capable nurses for both men and women patients.

In the last sixty years great improvement has taken place in the sanitary conditions of the towns, but rural sanitation is almost untouched and Christian agencies realize that this is a field where they can be of great service. Public health in India is no more backward than was public health in Europe about sixty years ago. Nor have the dwellers in the American countries any cause for complacency, for recent surveys have shown us how many American homes lack adequate sanitary conveniences. There is no reason why India should not accomplish what has been achieved in other parts of the world, if only organized effort is continued, and if public support is given to that effort.

The maternity and child welfare movement in India is

now well organized in the towns and is much appreciated. Several cities have reported that as many as 40 to 60 per cent of the births in one year have occurred in hospitals and maternity homes. This may be partly due to the fact that crowded city conditions make illness at home more difficult, but it is chiefly because Indian women have developed great respect for modern medical practice. They are still, by and large, to be convinced of the practical value of education, but not of hospitals.¹

The figures for maternal mortality are not accurately known, but they are certainly high. Infant mortality is better reported. Every year more than two and one-half million Indian children die before the age of five years, while many others survive only to grow weak and feeble from unhygienic surroundings during infancy and childhood.

Let us visit a maternity and child welfare center, sponsored jointly by the local department of health and the Red Cross. We find that Rukhmini, the trained health worker in charge, is a bright-faced Christian young woman. On one side at the center are the bathrooms, where hot water and soap are supplied for both mothers and children. An attendant is ready to care for the infants and to teach a mother how to bathe her own baby. In the kitchen milk formulas are made up for the babies who need them, and milk or vegetable soup is given to pregnant women. In short, there is a complete prenatal and post-natal service with a doctor as a consultant. Rukhmini is particularly concerned with her class for the midwives of the district, who are taught how to improve their methods.

¹ See an interesting discussion of this point by Mrs. H. Gray in *Modern India and the West* (see Reading List p. 165).

It takes considerable tact to change them from suspicious rivals into cooperative friends. She spends much time in friendly visiting in her district.

All through the country the Maternity and Child Welfare Bureau in conjunction with the Indian Red Cross is doing a good job of education in health. The Indian Red Cross is organized and controlled in India; 96 per cent of its total membership is Indian, and there are branches all over the country. During the war it rendered invaluable service. In cooperation with the St. John Ambulance Association, the Red Cross gave the young people of India an unprecedented training in nursing and first aid. During the year 1941, for example, nearly sixty-three thousand persons attended courses of instruction in First Aid, Home Nursing, Hygiene and Sanitation, Domestic Hygiene and Mothercraft. There are twenty-five branches of the Junior Red Cross with more than six hundred thousand children enrolled in nearly sixteen thousand groups.

In the Christian enterprise no more striking effort for health education has been made than that which stemmed from the tuberculosis sanitarium that was formerly at Tilaunia, in Rajputana, and which has since merged with the institution at Madar.

In 1926 a health campaign was begun to reduce the incidence of tuberculosis in mission schools and to raise the standard of health of the Christian community. It included health examinations for pupils and teachers, children and adults, mothers and babies. The diets of forty schools were studied and improved. Literature, posters, stories, songs, and dramas have been provided. The health level has steadily risen where the program has been carried out. The regular physical examination of school children is

now widely practised by Christian institutions and to a large extent also by the government.

The Christian literature societies have health publications in the chief languages of India, and a new impetus has been given to the production of simply written health material by the adult literacy campaign.

A marked interest in sanitation has been evident in recent years. The school at Ushagram, Bengal, and the Agricultural Institute at Allahabad are two of the Christian institutions that have done much to popularize economical but efficient methods.

In recent years much attention has been paid to the inculcation of health habits through the work of Christian rural teachers and pastors.

A striking example of the result of such common-sense treatment is seen in a village congregation in central India. A nurse, who was the wife of the district missionary, found herself challenged by the fact that she had practically no financial resources to carry on medical work in an Indian state where very little help was available for the rural people. She developed the greatest ingenuity in the use of materials that the villager had within his reach, and in inculcating cleanly habits of living. She used salt solution for sore eyes (conjunctivitis), and insisted upon a strict regime of bathing as the best preventive of the common skin infections. One of the pastors in the district was a young man who had spent several years as a dispenser. He cooperated readily with the nurse on her visits, and in her absence carried on a steady educational effort to teach his people to use their resources to the utmost, and to call for expensive medicines only as a last resort.

After some time the nurse came on one of her periodical

visits to the parish and prepared to do all she could for the sick folk. "First bring me all the Christian children with sore eyes," she said to the circle that had gathered around her. The women and children looked at each other. "We're sorry," they began half apologetically, "but there aren't any Christian children with sore eyes." Of course she was delighted. "What about the children with itch?" she asked. Again the glances went around. "We're sorry," again came the polite little voices, "but there aren't any Christian children with itch." And the visiting nurse turned to her other patients.

Is it any wonder that the Christian community has markedly shown the result of the teaching of health principles, set free as Christians are from the incubus of many social customs that drag men and women away from free and healthful living?

The figures of the public health commissioner for 1934 showed the death rate per thousand by religious communities to be:

Hindus	28	Christians	16.2
Moslems	24.2	Others	25.6

The average infant mortality for eleven provinces was:

Hindus	195	Moslems	183
	Christians	118	

Later available figures are similar to these, though war conditions have delayed the publication of complete statistics. The returns for the Christian community are in themselves nothing to be proud of, but by comparison with those who have suffered more, we may well be thankful for the salvation from much unnecessary suffering brought to us by the evangel.

GREAT SCOURGES OF INDIA

In recent years attention has been focused directly on some of the great scourges of India. Christian medical workers have given invaluable leadership in these areas of activity.

In South India, in the town of Madanapalle, the South India Missionary Association opened the first tuberculosis sanitarium in 1908 to combat the great urban scourge. Quite rightly it was felt that such an undertaking should be a union affair in which Christians joined together against a common foe. On that spot arose Arogyavaram, which means "God's gift of health." Its director was Dr. Frimodt-Möller of the Danish Missionary Society, and he continued to serve there for many years, until he was summoned to head the All-Indian Tuberculosis Campaign. The work at Arogyavaram continued, however, to be carried on efficiently under the leadership of Dr. P. V. Benjamin, president of the Christian Medical Association of India, Burma, and Ceylon.

The sanitarium at Madanapalle is not only the largest in India, but it renders a widely diversified service. It has been recognized by the Madras government as the teaching center for the Diploma for Tuberculosis Diseases, and more than seventy doctors, both Christian and non-Christian, have been trained there for this type of work. In the laboratories of Arogyavaram have been trained more than one hundred technicians who have gone far and wide. Dr. Benjamin and his staff have made many contributions to medical journals. He is in the tradition of St. Luke, a beloved physician with a graceful pen.

The Wanless Sanitarium, near Miraj, in western India, Jubar and Almora in the Himalayas, Vengurla in Bombay

Presidency, and Madar in Rajputana are other Christian sanatoria. Madar is making a name for itself among the general public by its effective use of Christmas cards and seals to arouse interest in the anti-tuberculosis campaign. Visranthipuram, near Rajahmundry in South India, is of particular interest as "it is the first sanitarium founded by the Indian church as distinct from missions." It was begun in 1926 by the Christian community and now has accommodations for more than a hundred patients. In recent years wards for tuberculous patients have been opened in connection with other hospitals.

The very nature of the disease, the difficulty and length of treatment, were and are a challenge to Christians as calling for an expression of the love of God in service. A patient begins to ask, "Why do you show me all this love? At home all my friends ran away and left me when they heard I had tuberculosis because they were afraid. You show no fear, but spend your time helping me. Why do you do it?"

Another great scourge in India is leprosy. A conservative estimate of the incidence of leprosy in India places the figure at about a million persons affected. Though only a quarter of these may possibly be infectious, the amount of suffering and incapacitation caused by the disease is immense. It is mainly a rural problem, although there is a tendency for lepers to go to the towns and cities. Out of a total of nearly fourteen thousand leprosy patients for whom residential accommodation is provided in India, about twelve thousand are in Christian homes and hospitals. In fact, it would be difficult to find institutions for the care of lepers where the Christian touch was absent. The treatment of the leper is now one of the triumphs of scientific medicine, and it is noteworthy that the Christian

medical care of leprosy patients in India today is in most cases being carried on by a devoted band of Indian medical men and women. Under them patients have been trained to assist in various ways.

A frequent comment on a leprosarium is that, contrary to all expectations, it is now a place of joy. The community life is a busy and a happy one, and those patients who are capable of being trained learn new skills. Many work in the gardens and fields. Games are played with enthusiasm. At some homes leper Guides and Scouts try to honor the law of their association. Leper patients are, moreover, known to be the most generous givers to alleviate the sufferings of others. They seldom have money to spare, but by omitting a meal or some little comfort they raise money for an object of their compassion and give with delight.

"These were the dust under our feet, and you have turned them into gold," said a gracious rajah to the superintendent of the Purulia Leper Home when he saw with surprise the lives of the Christians invested with new significance.

Blindness is another challenge to the Christian ministry of healing. A group of women were visiting a village. As they passed by a cottage a woman came out and asked, "Isn't one of you a doctor? Then please come and look at my baby's eyes."

The interior of the house was so dark that no effective examination could be made, so the mother brought out in her arms a little baby girl three months old. What followed was etched upon the memory with a sharp point. Not a word was spoken. The mother stood with her eyes fixed upon the doctor. The doctor's face was very intent as she made her examination of the baby's eyes. Then she looked

up at the mother in deepest compassion and shook her head. The others turned hastily away from the despair in the mother's eyes.

The baby's sight was completely lost, because of ignorant neglect to protect the eyes from infection when it was born. But smallpox is undoubtedly the greatest cause of blindness or partial blindness in India.

It is probably correct that there are about one and a half million blind persons in India, and for every blind person there are three partially blind. No adequate nationwide effort has yet been made to assist the blind of India, or to teach them how to live in the dark.

Malaria is without doubt India's major public health problem from the point of view of its debilitating effect, the number of people affected, and its mortality. It is unofficially estimated that over India as a whole upward of a million people die from malaria every year. Its very commonness makes it difficult to gather adequate statistics or to arouse a combative attitude towards it. This apathy is intensified by the nature of the disease itself, which produces lassitude in the patient. It is probably three times as common in rural areas as it is in towns. The Malaria Institute of India and the health department of the Army have demonstrated suitable methods of dealing with this evil, and restricted areas have been set aside for intensive experimental work. Some of the work necessary for eradicating mosquito breeding can be carried on by the people themselves, if they can be educated and inspired to make the necessary effort.

Certain diseases for which India has been well known in the past—plague, cholera, and smallpox—are still endemic, but great progress has been made in their control. Plague

in particular has considerably diminished, and in 1940 seven provinces reported no cases at all. Cholera epidemics are now associated very largely with pilgrimages and pilgrim centers, and the important part that festivals and large gatherings of pilgrims play in the spread of cholera is a subject of great concern to health authorities in India. The compulsory inoculation of pilgrims seems to be the most practicable method of control at present, accompanied by extraordinary sanitary precautions in the areas affected.

In Bombay the large modern laboratories of the Haffkine Institute, under a distinguished Indian director, produce a great part of the serums required for the treatment of diseases and of snakebite in India, and also vaccines for prevention. The School of Tropical Medicine in Calcutta is also well known for its effective work.

In the plans that are being made by the government and others in India for postwar development, health is second on the list. It comes immediately after communications. Christian medical men and women are members of the committees that deal with various aspects of health. The Government of India's Industrial Research Planning Committee has recently submitted its report calling for a five-year program of research involving an expenditure of eighteen million dollars. One of the special laboratories that are to be set up is the one for food.

NUTRITION

The subject of nutrition has caught the attention of the public and is of absorbing interest and importance in the health program in India today. There are two problems that have to be faced. One, of course, is the fact that a

great many people do not have enough to eat, for they get only one meal a day, and sometimes not even one good meal. It is not living they experience, but existence on a low level. The second is caused by the fact that some of the common diets in India are not good from the point of view of nutrition. Combining both these factors, the estimate has been made that only 30 per cent of the population is adequately nourished.

Strange to say, some of the chief obstacles to better nutrition lie in social and religious prejudices, which will have to be overcome if progress is to be made. "That energetic and destructive creature, the village goat," is to be blamed for much damage where it is allowed to roam. And yet the controlled goat can be an important factor in increasing the per capita milk consumption.

The late Sir Ganga Ram of Lahore, member of the Royal Commission on Agriculture, is authority for the statement that the rats of India destroy 10 per cent—about eight million tons—of the grain produced. But the rats must not be destroyed, out of respect for life. Monkeys cause such depredation to crops that the cultivation of fruit orchards in some places is hardly economically profitable. The destruction of the monkey would be shocking to the Hindus, since their hero Rama was assisted by monkeys in rescuing his wife, Sita, from her captivity in Ceylon.

The veneration of the cow makes it impossible for useless cattle to be destroyed, and the country is much overgrazed as a consequence. India has some fine strains of cattle, and very good results have been obtained in recent years in cattle breeding. Of all civilized countries India has per capita the largest number of cows and the least milk. About ten years ago there was a research survey of the

consumption of milk in India. Seven areas in different parts of the country were selected for observation, all of them better than the average from the dairy point of view. The consumers of milk were divided into three groups—adults, children, and infants. It was found throughout the study that men, boys, and boy babies drank more milk than the women, girls, and girl babies. In the adult group almost twice as much milk was drunk by men as by women, though the latter would include a number of women who needed milk to meet the demands of pregnancy and lactation.

There is another drain on the food that is not sufficient for the population, and that is the presence in the country of six million professional beggars, most of them "holy men" who are entirely unproductive and who are fed as a religious duty by the population at large. All these are remediable causes for insufficient nutrition and will no doubt be faced when India realizes that true religion means life abundant in the right use of God's good gifts.

The matter of a balanced diet is one in which many people in India are interested, and in which a good beginning has been made.

Before the recent rise in prices and wartime conditions, the average Christian boarding school could afford to spend only about a dollar a month for each child. The study of nutrition became extremely important to all who were responsible.

Much valuable information is now available in India for those who would take nutrition seriously. The Food Research Institute at Coonoor, in the Nilgiri hills, begun by Colonel McCarrison and continued by Dr. Aykroyd and his staff, began with a study of Indian diets in different

parts of the country. Many institutions and individuals have taken up the study of foods, both in the laboratory and experimentally.

One of the difficulties in the way of introducing better diet is the great variety of taboos that are found. This is, of course, not peculiar to India, as relief workers in war-ravaged countries have frequently encountered the food prejudices of the population, which might actually be so strong that even starvation could not abolish them. In one Hindu group in India eggs are allowed for men but not for women. In many places pregnant women are forbidden to eat a particular fruit for fear of producing a miscarriage. Some taboos are permanent for certain castes, others go by sex, or apply to seasons or occasions only. Schools afford a valuable opportunity for teaching correct eating habits to children, especially as many Christian children attend a boarding school or live in a college hostel for part of their education.

One of the most striking contributions made by the Christian church to the health of India is through the schools that have been established for training nurses and doctors. In 1942 there were in Christian institutions 102 men and 203 women medical students, while nearly 2000 nurses were in training, along with 575 dispensers, midwives, and technicians.

A few years ago it was estimated that about 90 per cent of the nurses in India were Christians and 80 per cent were trained in mission hospitals. These percentages have been decreasing, but it will always be to the credit of the Christians in India that they were the pioneers in this Christlike service.

Statistics would indicate that about 80 per cent of

the nurses of India still get their training in Christian institutions.

TRAINING

The story of three Christian medical institutions deserves at least a book to itself.

The first Christian medical school in India was the one for women opened at Ludhiana in the Punjab. The term "school" rather than "college" needs a word of explanation. To meet the need for medical practitioners in India when modern medicine was being introduced, two grades of training were set up. The M. B. course was similar to that of British and American medical colleges, and it required high standards of entrance and training. The universities undertook this type of medical training. In addition, a number of medical schools were opened, admitting students who had passed their matriculation, and gave these high school graduates four years' training with emphasis on practical work. The time has come when standards must be raised, and Christian institutions also must operate on the highest level as quickly as the change can be effected. For the three Christian medical schools this has raised great problems, chiefly of finance.

Ludhiana has had a fine record of pioneering in medical education for women. For the last twenty years it has been recognized by the Punjab government as its medical school for women, and about 50 per cent of the students who now attend Ludhiana come there with a government grant. The remaining students are Christians and come from all over India. More than four hundred women have been graduated from Ludhiana.

Some of Ludhiana's finest work has been done in the

field of midwifery. For many years almost all the patients brought in were abnormal cases, but gradually the educative efforts of the school and hospital have borne fruit. A member of the Ludhiana staff writes:

In those days perhaps once a week a patient would be brought in a dying condition, but the systematic training of the local midwives, the work of the health visitors, and the teaching of pre-natal clinics is having its effect, as statistics show. There has been wonderful progress since 1927. The ratio of abnormal to normal has been reversed; the number seen and attended at home has been more than doubled, while the maternal clinic has grown from nothing to nearly 17,000 cases.

The Miraj Medical School was the foundation of the American Presbyterian Mission as carried out by that great Canadian, Sir William Wanless. Much could be said about the amazing record of his surgery, but still more should be written about the spirit of Miraj to which he contributed so much, and which is nobly exemplified in the lives of many men who have trained there.

The spirit of Miraj is that of reverence for all, whatever their station in life. The late Maharajah of Kolhapur, whose state lies near Miraj and who was familiar with the work of the hospital, early came out as a champion of the untouchables, and was one of the first to give them their human rights. When asked why he was eliminating caste regulations from his entire state, he replied that he got the idea in Miraj hospital.

The writer sat one night in an Indian movie watching the unfolding on the screen of a story in which a young doctor was involved. By chance, one who was a bitter rival was delivered into his hand. The doctor shut the door

of his room and faced the temptation. As he struggled within himself the pictures of famous surgeons on the wall seemed to come alive and remind him of the ethical standards of his profession. Among the names he invoked in his struggle was "Wanless," and he won.

In 1918 a group of mission boards of Great Britain and North America united to establish a Woman's Medical College at Vellore, with Dr. Ida Scudder as Principal. After twenty-five years of splendid service, during which several hundred Christian women were prepared for medical service, the College accepted the invitation of the Christian Medical Association of India, Burma, and Ceylon to serve as the nucleus of an institution for the training of both men and women, which should be the one Christian medical college of full university grade in all India. The story of the achievements that have been, and are still, taking place, is a moving one. There has been nothing more inspiring in this effort than to see the way in which Indian Christian medical men and women have rallied to its support. Because they have set service in the forefront of their profession few of them have what might be called lucrative practices, but they have come forward with gifts of one to four months' salary. The rank and file membership of the church has also participated in a most heartening way. For example, three widows from the state of Manipur, which the Japanese invaded, sent two rupees each as a thank offering for restored sight, which for women in their circumstances was a very generous gift.

Dr. Hilda Lazarus, a Christian Indian doctor of high qualifications and experience in medical education, has been asked to accept the principalship of the Medical College. She was principal of the Government Medical College for

Women at Delhi (The Lady Hardinge College) and has since been serving as chief medical officer of the Women's Medical Service with the rank of lieutenant-colonel. She could not be released until after the war but expressed her willingness then to serve the college at Vellore in any capacity. It will indeed be a great achievement of Christianity to have a coeducational college in India presided over by an Indian woman.

Vellore is planning some important advances. One is a hospital for nervous diseases. The Christian forces in India have hitherto been handicapped in their desire to bring into service there the skills of psychology and psychiatry on behalf of mental health. Anyone who has seen a psychiatrist without religious background and training attempting to deal with the phenomena of religious experience will realize how great is the need. To hear such a one trying to analyze the working of the grace of God is like seeing a color-blind man trying to arrange traffic signals.

Another great venture that Vellore is making is in the establishment of a Chair of Rural Medicine. Nearly all medical problems in India are connected with rural life, but there has so far been no research on the proposed lines. Medical authorities in India regard this as a great forward step.

Perhaps it is in the Christian medical work of India that one realizes most vividly the continuity of the apostolic tradition. The church in India is deeply interested in Christian hospitals. Many hospitals now have chapels for prayer, which are the loveliest that they can erect under the circumstances. The medical workers have not been content to remain within hospital walls but have gone out to the loneliest and most neglected areas. The back waters of

Travancore with their floating dispensaries, the hospital van on rural roads, and the isolated doctor or nurse in a lonely and difficult post are all outreachings of the love of God as expressed in his church in India.

"They went out and told the good news everywhere, and their Lord worked with them and endorsed their message with his wonderful deeds."

CHAPTER SEVEN

United Thought and Action through the Christian Councils

- *Brother, on my shoulder rests Thy hand,
And fearless waits my soul;*
- *Way, erect on Thee I take my stand,
And radiant gleams my goal;*
- *Truth, within the warmth of Thine embrace,
All doubts dissolving die;*
- *Life, before the sunshine of Thy face,
Death perisbeth, not I!*

—Narayan Vaman Tilak¹

THEY met on a train journey. During the long day they had ample leisure to talk and become acquainted. When they arrived at their destination the seeds of friendship had been sown.

There was first the young pastor who had lately been ordained and sent to a church in a rural mass movement area. Most of his flock were landless farm workers, tenants, or day-laborers. They had all risked a good deal to become

¹Translated by J. C. Winslow in *Narayan Vaman Tilak*, Calcutta. N. V. Tilak, 1862-1919, was a Brahman convert, and the greatest hymnologist the Indian church has yet produced. Another of his hymns, "One who is all unfit to be a scholar in Thy school," has appeared in several hymnbooks in Canada and the United States.

Christians, for if their landlords and employers chose to take an unfavorable view of the situation it would go hard with them. It seemed to their pastor of paramount importance that they should be able to read the Bible. When he was not at hand to help and encourage them, what would they do? "Thy word is a lamp unto my feet and a light unto my path," came into his mind. Yes, that was the thing to do, to teach his flock to read. More than three-fourths of them were illiterate—what a proposition! He sat thinking about it.

A man and a woman near him were talking about the homes of Christians in their districts. "What would you do if you went into a Christian home and found the baby wearing an amulet—would you take it away?" "And what would you do if you found that one of the Christian men had taken a second wife—should we take her away?" countered the other. They laughed at the *reductio ad absurdum*, and the young pastor involuntarily smiled too. He was familiar with both situations.

"Of course the real trouble is that such people haven't fully understood Christian attitudes and practices, because they haven't been taught clearly, and haven't seen much of older Christians. According to their traditions they are doing nothing wrong."

"All the same, we must do something to help them. I wonder what has been done elsewhere."

In the course of the day other people joined them, and the conversation became more and more interesting to the young pastor. The remark he heard most often was, "Well, I expect we shall get some new light on this at the Council."

PROVINCIAL AND REGIONAL CHRISTIAN COUNCILS

This group of people was journeying to one of the provincial or regional Christian councils, more than a dozen in number, that meet annually or biennially in all parts of India. Each council represents the churches and missions of the area. Usually only one or two languages are prevalent, and although the territory may be large enough to require up to twenty hours' journey by some of the delegates, it is nevertheless fairly homogeneous. The delegates are all commissioned by their sending groups and many serve for at least three years, thus insuring a fair degree of continuity. The provincial Christian councils mean much to those who attend, and to those whom they represent.

The sense of fellowship engendered is real and important. Many of the delegates come from lonely places, where they have little Christian friendship. It is very encouraging to find that others not only have similar problems, but that often progress has been made towards a solution. Corporate thought and worship are exhilarating experiences. The denominational tags that identify people at a Christian council meeting have little bearing. There is a spiritual uplift when a Presbyterian discovers that someone who has been a tower of help in perplexity, or has led the group into green pastures in meditation and worship, is an Episcopalian or a Disciple. To the joy of all, church union is demonstrated in such company, long before organization has caught up with the spirit manifested. It is a place for pooling resources and experience. Take, for example, literacy. The rural work committee brings it in as one of their chief concerns. Before the discussion is over it has been arranged that in hospitals and dispensaries there shall be an

effort to utilize the time of waiting, or of convalescence, or the spare time of attendant relatives, to impart literacy teaching. The educators present agree that students from high school or college are to be enlisted during their holidays to help with a literacy campaign.

The medical people are constantly concerned with health education and preventive medicine. They look at the traveling evangelist and the house father or house mother of the boarding school and say, "What can we do to help you with the health education program that is as much your concern as it is ours?" "Can we insist that all young Christian couples have a physical examination before we marry them?" ask the pastors, and a useful discussion follows.

Usually there is a secretary of the National Christian Council present who is often called upon for information and advice. "Can't we have a book to help in parent education?" asks the woman who was discussing the baby's amulet on the train. The National Christian Council secretary points out that a book on this subject has already been written in the language of another province and can be readily translated. At the lunch hour there is a rush to the literature stalls set up by the Christian literature agency of the province to secure that particular book and others that have been recommended or recently published.

Or a grave situation may have arisen in which religious liberty is infringed. One of the Indian states has announced its intention of promulgating a law by which a man and his wife who intend to become Christians will have to give over their children to their non-Christian relatives. What a choice! Quietly the situation is reviewed, and it is felt to be one of more than local concern. It is therefore embodied

in a resolution and forwarded to the National Christian Council for the consideration and action, if need be, of representatives of the whole church.

As the days and discussions go on, new leadership emerges. The young pastor who has come to the council for the first time finds himself on an important committee where he is given an assignment. He goes back to his sending church group with a new sense of dimension, a larger horizon, a greater fellowship, and more resources. On the other hand the council has found in him a new possibility.

THE NATIONAL CHRISTIAN COUNCIL

From the provincial councils we pass naturally to the National Christian Council, which is the cooperative thinking, planning, and acting agency of the churches and missions of India. In short, it is the church of Christ in India expressing herself in all affairs of concern to her members. It is difficult to bring to American readers an adequate realization of the place of the National Christian Council in India. It is one of a large number of councils in different countries that culminate in the International Missionary Council. It is linked with the American churches through the Foreign Missions Conference of North America, and to the churches in Britain by the corresponding agency of the churches and missionary societies of that land. It may also be compared in some respects with the Federal Council of Churches in the United States or the Canadian Council of Churches. But it is more, much more, to us in India.

It represents us all. In public affairs, in relations with government before the world, it speaks for the churches of India as no other body can, because it is ours, elected by us, representing all parts of the country, all aspects of the

church's work. There are people serving on it who come from the rural areas, as well as those charged with administrative duties. Through its membership as through the provincial councils the thought and mind of the National Christian Council pass on into the rank and file membership of the church. The secretaries spend much of their time in travel and are known by face as well as by name to many who never sit in any committee. And even to those who do not know much about it comes a stream of help in the form of literacy material, good literature, suggestions for Christian homes festivals, and many other projects worked out under National Christian Council encouragement and with its assistance and advice.

Dr. Rajah B. Manikam is the senior secretary of the National Christian Council. It is interesting to trace his career before he was called to his present position. After taking his master's degree from the University of Madras he taught in the Noble College, Masulipatam, until he left India to pursue advanced studies at Columbia University.

During 1929 he spent some time at Oxford, and also visited Sweden and other countries on the continent. He returned to India to teach in the Andhra Christian College and later became vice-principal of that institution. In 1937 he was called to be a secretary of the National Christian Council. After the Tambaram conference Dr. and Mrs. Manikam joined a mission of fellowship that visited Canada, the United States, and Great Britain. He is a forceful speaker and a clear and cogent writer.

To many Rajah Manikam is a staunch and generous friend. In giving the survey of 1943 for the *National Christian Council Review* he wrote, "It has become imperative for the Church in India to be ever watchful not

to let the tension and distrust prevalent in the political realm infect her inner life or her contacts with the outside world." There speaks the Christian statesmanship of India, and no one who has not been through the anxieties and disappointments of recent years in India can guess how much lies behind such an utterance. To turn to the home of the Manikams in recent years has been a refreshing spiritual experience.

Mrs. Manikam is lovely and petite, always dressed in exquisite taste, very gentle and very modest. One would not guess at first how much strength lay hidden there. She comes of a notable Christian family in the south, and graduated from the Madras Women's Christian College. She, too, went to America for further studies. With her husband she studied at the summer school at Oxford, traveled on the continent, and returned to India. While they were in Guntur she devoted herself to child welfare work and to Girl Guide activities, and her interest in Guiding has been well maintained, for she is the secretary of the Girl Guide Association of the Central Provinces and Berar. She is also chairman of the Board of Studies in Home Economics, Nagpur University. She has been honored by the government with the Kaiser-i-Hind Medal, which is given for public service. *

The National Christian Council meets every three years. One of the delegates to the last meeting in 1944 said his dominant impression was a splash of purple! It came from the cassocks of the attendant bishops as they stood on the green lawn of Bishop's Lodge, the residence of Bishop and Mrs. Hardy of Nagpur, who had solved wartime housing difficulties by offering hospitality. The house is situated on a hillside outside the busy town, and it was an ideal place

for quiet and for fellowship. The delegates lived in tents; perhaps that was symbolic of a church that is ever on the march and must move on after her Master.

Another picture that caught the eye of many was the robes of the fraternal delegation from the National Christian Council of China. They set up a very delightful fellowship during those days in Nagpur. This is one of the new and significant developments that have been hastened by the improved transportation developed in the war period. Since the International Missionary Council meeting at Madras in 1938, there has been a fair degree of visiting back and forth, first over the Burma Road and then by air over the Hump.

At this session one of the latest visitors from India to China was the Reverend C. E. Abraham, of Serampore, just returned from three months in West China. A visitor to India at approximately the same time was Dr. H. H. Tsui, General Secretary of the Church of Christ in China. Each man gave an account of his visit, and it was delightful to see the grounds of mutual appreciation. Mr. Abraham expressed his pleasure at the perfection of Chinese courtesy, his admiration of "the smooth flow of the nation's life" in spite of war and inflation; Dr. Tsui recorded his appreciation of India as a land of spiritual power and ancient culture.

At the meetings Dr. Tsui observed the preponderance of Indian leadership and the frankness of the discussions. His report mentions the deep impression made on him "by the simplicity of life shown by Christian leaders in India, both missionaries and Indians." Dr. Tsui also believes that rural work in India is very much more advanced than in Free China. The fact that caste has made it difficult for many

educated Hindus to become Christians, and the need of a trained lay leadership to care for the great movements into the church from the underprivileged groups, caught his attention. He concludes, "China and India have much to learn from each other." Like other leaders in both countries, Dr. Tsui looks forward to closer Christian cooperation between these two great countries.¹

The ministry of the church in India to troops from abroad then within her borders was not forgotten at the Council, but perhaps the most remarkable out-reaching of faith and love was the thought of those to whom the war has brought devastation and suffering in many lands in East Asia.

In the period immediately following the cessation of hostilities there will be urgent need for a ministry of mercy and spiritual succor in these countries. A special obligation in this connection rests on the church in India, and if, in God's providence, the way should open for the organization of missions of help from the church here to the needy churches in neighboring lands, we believe that Christian people will support this venture with their prayers and their substance and the offering of active, sacrificial service.²

This is truly in the Christian tradition of "Advance through Storm,"³ or, as the psalmist put it, "I will run the way of thy commandments, when thou shalt enlarge my heart." (Psalm 119:32.)

Nor were great issues in India lacking for the National Christian Council to deal with. Two commissions had been

¹ See the *National Christian Council Review*, May, 1944.

² From the *National Christian Council Review*, March, 1944.

³ To use the expressive phrase of Dr. Latourette, the title of Vol. 7 of *A History of the Expansion of Christendom*.

appointed and the reports which they presented are notable contributions to the thinking of the whole Christian church.

CHURCH AND STATE IN POSTWAR INDIA

The first was on Church and State in Postwar India. Those who assume that self-government necessarily means a form of democracy and the acceptance of the four freedoms without question, have not, of course, faced realities. While the Christian people of India long for the completion of self-government and political freedom, they are aware of the fact that in India, as in every other land, the post-war period will be one that calls for thoughtful re-examination of some things perhaps taken for granted before.

The Christian has a five-pointed star of duty—worship, obedience, fellowship, service, and proclamation. Normally his duty to the state will not conflict with his conscience, for it is a spiritual relationship of prayer for rulers and those in authority, and of obedience in all things lawful and honest. If, however, a conflict should arise between his duty to God as he conceives it and his duty to the state, he must seek to remove all misunderstanding and to conciliate as far as he can do so without sacrifice of principle. But if necessary he is called upon to disobey the state with humility and regret, even, if need be, to the loss of life itself.

The application of Christian principles to the situation in India was recognized as incumbent. No progress can be made in India's political life without the spirit of good will. The church claims no special privilege that she would not see extended to all. She claims only the freedom of service. It is vital that the church apply Christian principles to

social and economic conditions both corporately and through her members. Nationalism is the most dominant force in the world today. The Christian's task is to give it a Christian content, to define patriotism from the Christian point of view, to develop the right kind of citizenship, to remind men that there is a family of nations of which God is the Father, and that in his will for the world each nation has a place and purpose.

THE INDIAN CHURCH AND WORLD CHRISTIANITY

The other commission was on The Life and Organization of the Church in India and Its Relations with the Church Abroad. The strengthening of fellowship and witness may be taken as the keynote of this report. It dealt with the integration of church and mission; with effective united planning. Here a significant comment is made:

An extension of cooperation will not only strengthen the effectiveness of Christian witness and service, but will pave the way for the organic union of the churches.

A clear call is issued to the missionary societies of America and Britain for further union and cooperation on their part. The provincial councils were asked to make a survey every five years of the unoccupied areas within their provinces. The growth of the church in India in numbers and in significance tends to blind readers overseas to the fact that there are still vast areas where the gospel of Christ is virtually unknown. There are said to be a number of districts comprised of five million people that are absolutely untouched by the evangel. The task of evangelization is only just begun.

Much was said about the need of more missionaries and

the interchange of Christian workers between the church in India and the churches of *both* East and West. There arises before one's mind a vision of India like a great heart between the churches of the West and the churches of the East,—a position of Christian strategy calling for an all-embracing mission of love. Nor is Africa excluded, for the church in India has already sent missionaries there. Whenever missions of fellowship have gone from India to the churches of the West, as in 1939 and 1945, church life has been enriched and stimulated.

The International Missionary Council was asked to consider the establishment of an eastern branch, including Australia, New Zealand, and the Netherlands Indies, as well as the churches of India and China. If "the eyes of Jehovah run to and fro throughout the whole earth," the eyes of the National Christian Council of India are following his glance!

THE CHURCH AND CONTEMPORARY ISSUES

The Council was also sensitive to the needs of areas of life as well as areas of land, and it adopted important recommendations on the economic life of the church. Two secretaries have since been appointed to give effect to the recommendations of the Council for advanced study, planning, and action along this line. Cooperation with the far-reaching plans of government for postwar reconstruction was recommended.¹ More emphasis on practical training in Christian schools, and a furtherance of the cooperative movement, which is well established in India, were also recommended.²

¹ The March, 1944, issue of the *National Christian Council Review* contains the full text of these recommendations.

² The *National Christian Council Review*, October, 1943.

The National Christian Council is committed to working out in a practical way the mind of the church on contemporary issues. For example, in connection with the future of Indian Christianity one of the chief considerations is the place of the ministry in the church. One wonders what an American pastor would do if confronted with some of the problems of the Indian pastor.

The first, we might say, is that of simple arithmetic. Professor Sambayya, of the Bishop's College, Khatauli, United Province, writes:

The first place in the postwar plans for both the missions and the churches should be given to the provision of an adequate and thoroughly trained ministry, at the rate of one pastor for five hundred people. In most areas there is only one pastor for every two thousand people.

It is also a question of geography. Professor Sambayya continues:

The majority of Christians live in villages which are far from each other. Unless there is a resident [pastor] for every small group of Christians, they cannot be instructed in the religion of the church, trained in worship, and guided in ways of Christian life and conduct.¹

TRAINING FOR THE MINISTRY

There is also the matter of the caliber of the ministry, and the improvement of the selection and training of men who are candidates for ordination. Two or three years ago the National Christian Council undertook a very complete and careful survey of all institutions giving theological training in India. Important recommendations are now

¹ The *National Christian Council Review*, October, 1943.

being carried out. It is interesting to note how the trend of theological education in India is definitely towards union institutions. There is a more united front in theological training in India than in many other countries.

One notices that Professor Sambayya speaks of the three-fold work of the ministry. There is the necessity of Christian teaching. Even an expression of Christianity as simple and as easily learned as the Lord's Prayer cannot merely be taught by rote and taken for granted. It has within it thoughts that are revolutionary when judged by the background of beliefs from which most converts come. So it is also with the creeds. The Western Christian is inclined to think of the Apostles' or the Nicene Creed as a finished product, in the sense that men composed them, and passed on the beliefs in this way. On the contrary the creed is "not just what they thought about God—this was how God had *happened* to them. They thought of God as a force they had felt, not as an idea they had created." That is the kind of teaching that must be given to new Christians, a summing up and clarifying of experience, of the power that has come into their lives.

There is also the development of worship. For countless groups of village Christians it means daily worship, at dawn or in the evening, in the little village church that they have made with their own hands. It is thus that they are kept reminded of God in their daily living.

There is, finally, guidance in ways of Christian life and conduct. All who come into the church have been part of a very definite pattern of life which has afforded a certain sense of security. Some people think that as Christianity becomes more Indian in its outward appearance, and as groups rather than individuals come into the Christian

church, there will not be so much breaking of the pattern. It may be so, but when a man becomes a "new creature" and when the church everywhere thinks in terms of a Christian social order, a pastor will be needed to help Christians in their life and conduct.

This leads us back to the specific problem that was confronting the young pastor who was described as he went on a journey to his provincial Christian council, and to the other problem he heard discussed by his traveling companions. Sometimes the National Christian Council does not so much initiate as coordinate and encourage something that is the mind of the church. If ever there were clear signs of the working of the Spirit of God in the church, it is the spontaneous and India-wide concern about two fundamental and practical problems, literacy and the Christian home.

LITERACY

The church is seriously concerned that Christians shall be able to read the word of God. It is true that the Christian community is the second most literate in India, but there is absolutely no ground for complacency in this connection. At the last meeting of the full Council it was stated that serious concern was aroused over the report that though "full and exact statistics are not available, it is probable that at least 75 per cent of the total Christian population in India is unable to read." The seriousness of this state of affairs is obvious. A great deal of work is being done to meet the situation, but an even greater effort is required.

Few who talk about adult literacy work have any idea of all that lies behind the simple scene of a man or woman with primer in hand sitting beside a friend and learning to

read. The construction of that primer and the method of teaching employed have been the subject of most extensive research and years of experimentation. A recent study of adult literacy methods in India dealt with twelve different methods in eight language areas. The whole field of adult psychology and the correct approach to the adult learner is new. The students and staff of the Isabella Thoburn College as well as other groups in India have been making a careful survey of vocabulary. We have come, moreover, to the realization that adult literacy is part of a whole program of adult education that must be given. It is heartening to know that the Christian forces in India are in the very forefront of the great enterprise to make India literate.

One advantage they have is that of motivation. Incredible though it may seem to one who was taught in childhood, many adults are indifferent to learning. They do not see what benefit it can be for them. But the Christian desires to read the gospel of his beloved Lord for himself. There are countless stories of faces of men and women of all ages and all circumstances being transfigured with joy when they were told they might keep for their own the little book of stories of Jesus that they had purchased, as it were, by their patient learning to read it.

It has been discovered, too, that no mechanical teaching will persuade an adult to make the necessary effort to learn to read. It has to be an individual friendly approach, and one that calls for Christian qualities in the teacher.

It is alarming to remember that there were once great Christian churches that have perished from the earth, because they did not freely give the word of God to their people. The instinct of the church in India is absolutely sound when she declares that all her members must be able to read the Bible.

Closely connected with literacy is Christian literature. This is one of the constant major concerns of the National Christian Council. Through the Indian Literature Fund, which is the gift of Western churches, the Council encourages and assists the publication of Christian literature all over the country. There are also various agencies for production and distribution and a number of Christian presses. Progress has been made in recent years in the coordination of these various efforts. The most common and most pressing problem has been to get books into the hands of Christian people, but some very interesting efforts have been made.

In Gujerat there is a united week of evangelism every year, and at that time lay folk, pastors and missionaries all work together, and thousands of books and tracts are sold.

In the Tinnevely Diocese in South India there was concern that poverty should not prevent Christian people from having their own Bible and hymn book. This was met by the purchase of entire editions, and the wholesale prices thus secured, in addition to some special gifts, made possible the distribution of 12,000 Bible and 5,000 hymn books in a short time. The project called for careful organization and planning, but was most successful.

Again in South India, the boys of the Pasumalai school near Madura undertook the sale of a number of pamphlets, retailing for about half a cent each. Most of the boys sold out their stock, and altogether three hundred and fifty boys had sold some six thousand little books on their first venture.

The Book Fair is also a new and successful way of taking books to the people, that they may discover how delightful they are, and be enthusiastic about building up a small home-library.

The vast plan of the government to make India literate in twenty-five years is a challenge to Christian people in the production of literature. India is determined to become literate. What will those people read? There are those even now who declare that literacy may prove a curse. We who are grateful for the light of knowledge dislike to take that point of view, but fertile soil may produce either grain or thistles.

THE CHRISTIAN HOME

The other great movement within the Christian church which the National Christian Council was called upon to coordinate and guide was the Christian home movement. A few persons knew that such a movement had begun in China, but it was felt that if a similar movement were to awaken in India it must be truly Indian, springing from the homes of the people and from practical considerations. And so it proved. It seemed to be a case of spontaneous combustion all over the country, until a central clearing house and directive body was demanded. In one province it gradually developed through a concern with social hygiene, until someone said, "Let us get at the roots of this problem, in the home." In another place the church was sensitive about the number of marriages that were taking place between educated Christian girls and non-Christian men. Again, concern was expressed by educators who felt that they had much to learn about preparing their boys and girls for future home life. Or pastors longed for help in dealing with family situations about which they were called into counsel. And always in the background was the consciousness of watching eyes that waited to appraise and judge the validity of the Christian way of life by the quality of the home life of those who were called Christians.

In response, therefore, to many requests the National Christian Council set up a Christian home committee, representative of men and women from different areas and various interests under the chairmanship of Rani the Lady Maharaj Singh. A later survey made by the National Christian Council¹ states that "the Christian home movement has taken root and flourished."

Three main lines of work have been carried on in this movement.

The first was the field of literature. Bibliographies were prepared of books and pamphlets available in the major languages, as well as those written in English but with the Indian point of view. Pictures for the home have also been discovered and listed. It was found that there were seventeen Christian magazines widely read by women, and syndicated material was supplied to them. A number of bulletins had been prepared on various topics and were quickly sold out. It is known that some of the literature has made a deep appeal to non-Christians who also have a great desire for better and happier homes.

The second was the field of education. Here again only a beginning has been made, and the field is a wide one. Theological seminaries, nurses' training schools, and teachers' training schools, have been encouraged to help the trainees in their personal lives and also enable them to help others in the fields of opportunity they will enter. Encouragement has been given to those who are experimenting with home craft in various types of institutions. It is strongly held that this subject is for boys as well as for girls. At the request of the Christian Board of Higher Education for the United Provinces, a course on Family Life was framed for

¹ As reported in the *National Christian Council Review*, January, 1944.

teaching in colleges. A men's college (Lucknow Christian College) was the first place for the course to be taught experimentally and the response far exceeded all expectations. It has been given with considerable success in a number of institutions of college grade, for men and women. A somewhat similar course was launched at the Ewing Christian College in Allahabad.

Most important of all, the Christian home movement has in many places been integrated with the work of the local church. In refresher courses for pastors, advice on counseling has been given, and the preparation of Christian young people for marriage has been discussed. But the outstanding way of relating the Christian home movement to the membership of the church in town or village is the dramatic and appealing Festival of the Christian Home, which is being more and more widely observed. There has been nothing mechanical about it, but it has become part of the life of the church. The cleaning and decorating of the house, and perhaps a gift to the house of a plant or a picture, some family fun, a special family Sunday in church, and above all the dedication of the home in a festival of lamps, in true Indian style, are features of the observance. In one church a lamp for each household in the congregation was lighted at the evening service. The whole chapel was flooded with a blaze of light and the congregation cried aloud the three-fold response:

Christ is the Light of the World;
Christ is the Light of our Homes;
Christ is the Light of our Life.

Then the head of each house came forward to the sanctuary steps and received his light from the cross to take home.

At another time and place the Christians of many villages were gathered together, to think and pray about their homes. The evening service was unforgettable. Like the lamps each little home represented there seemed very ordinary and rather inadequate for the witness it was called upon to give to the glory of God in every day life. The wind of persecution or the cares of the world seemed likely to extinguish the flickering flame. But the little lights seemed to be strengthened by being gathered together, and placed as they were what a lovely radiance they gave!

Because it was nearing Christmas time we talked about the Incarnation. How God loves the weak things of the world! When he wanted to manifest his redeeming love he placed the salvation of the whole world in the hands of a newborn Child—the most helpless thing in the world.

They all were looking for a King
To slay their foes, and lift them high;
Thou camest, a little baby thing,
That made a woman cry.

And so, perhaps more than by anything else—more than by the councils and organizations that have been set up—by the Christian homes to which all these are but ministers, will be manifest the glory of God. In all their human frailty has been manifested the love of God, as it was shown supremely in the Incarnation.

CHAPTER EIGHT

The Significance of the Church in India

*Strengthen for service, Lord, the hands
That holy things have taken;
Let ears that now have heard thy songs
To clamor never waken.*

*Lord, may the tongues which "holy" sang
Keep free from all deceiving;
The eyes which saw thy love be bright,
Thy blessed hope perceiving.*

*The feet that tread thy holy courts
From light do thou not banish;
The bodies by thy Body fed
With thy new life replenish.*

—From the ancient Liturgy of Malabar¹

OUTSIDE a village home in the district of Ujjain, Central India, a baptism is taking place. A small company of believers have gathered together with their pastor and a missionary. Through many difficulties the family have proved their faith in Christ and their loyalty to him. Now they are to have the joy of declaring their allegiance before their friends, their former caste-fellows and neighbors. A glance

¹A hymn for Holy Communion, translated by C. W. Humphreys and Canon Percy Dearmer. From the *English Hymnal*, by permission of the Oxford University Press, London.

around the circle discloses the faces of the older Christians radiant with sympathy and beyond them other faces with varying expressions—some simply curious, others guarded, and still others openly hostile. But the simple service goes on; the father, the mother and their children confess their faith and are received into the church.

After the baptism a dramatic and very Indian gesture is made. The doorway of the house has been prepared for the occasion. Gone are the lucky marks, the pictures of gods, and other Hindu symbols. The wall stands clean and bare, perhaps with the soft sheen of skillfully applied adobe, or perhaps a penny's worth of lime has made it clean and white. The mother of the family takes the red color that she has used before on many a happy occasion, and with it she puts beside the door of her home the sign of the cross.

Let no one think that this is merely a magic mark. It means far more than that. We may interpret it as signifying two things.

The sign of the cross upon the door is the mark of the fellowship of Christ's sufferings. To this woman it has resulted in a very real experience. She has been refused permission to draw water from the village well. The landlord has taken half of her husband's lands. She has been snubbed by the women of the village. But it has all fallen far short of His cross, and this family has accepted it all with patience and even with joy.

The sign on the door is also the mark of fellowship with all His people. A Christian is never alone. Not only is his Master with him "always," but he is always in the fellowship of the church. If a Christian from another village or from a distant part of India should come there or even from lands across the sea of which the villager is but dimly

aware, he would know by the token of the cross that fellow disciples lived in that house. If he made himself known, he would be greeted as "Brother" and be given generous hospitality. The cross by the door is the village woman's expression of ecumenicity, her belief in the holy catholic church, the Body of Christ.

This simple incident may be for us a microcosm of the church of Christ in India. It is both catholic and Indian. Some of its characteristics are those of the ecumenical church; it will always be possible for Christians from elsewhere to feel at home there. But it is at the same time truly Indian so that other Christians will see new aspects of the love of God in Christ and find much to learn thereby.

The Christian church in India is both old and new. There is a legend that an Indian king was baptized by the Apostle Thomas, perhaps as early as A.D. 48. In the south, especially in Travancore, there are the Syrian churches with their ancient tradition and liturgy, which go back a long way, at least to the sixth century of the Christian era.

It is not surprising that Christianity has had a wide influence outside the church, but it is impossible to estimate the full spiritual impact of Christianity in India. One is frequently startled by discoveries of men and women who read the Bible and accept the ethical standards of Christ for their personal lives, but who are unknown to the church. Such, for example, is the brilliant prime minister of a state, who has committed to memory the whole of the Gospel according to St. John. Undoubtedly the influence of Christianity has had an important share in awakening the public conscience to the evils of untouchability, the widow's portion of unhappiness, and the disintegrating effects of polygamy. The early missionaries, notably Carey and his col-

leagues at Serampore, joined with liberal-minded Indians and administrators in the abolition of the most glaring social evils of their day. It is, however, a question if present-day Christians, foreign and Indian, have taken as seriously as did they the social injustices that challenge the concern and action of all right-thinking men and women.

When we come to look at the church in India in our time, our observation falls naturally into two parts: the first is a consideration of her as the church that has developed within India; the other is her character as part of the church of Christ universal.

THE INDIAN CHURCH IN OUR TIME

What have been some of the currents and winds during this century that have beat upon the church in India?

These forces have been potent indeed, and many of them have affected the Western churches, too. They include both the World Wars, in which India had a brilliant record of courage and endurance. The Indian church, however, suffered even more than the Western churches from the reproach that so-called Christian nations were involved in the war and that the churches were powerless to prevent it. These rebukes were indeed handy weapons to those who were not friendly and a cause of heart searching to the Christians themselves.

HER ECONOMIC PROBLEM

In meeting the economic strains of modern life the church in India had a similar experience to that of the churches of the West. The world-wide depression of the thirties was deeply felt in India. The work of missions suffered from greatly diminished funds, and many projects

which would have strengthened or enlarged the Christian community had to be postponed or abandoned. It led to a slowing down in some areas and at times even to a decline in church membership, due to the lack of pastoral care and adequate facilities for instruction. Emphasis is now being laid on the development of self-sufficiency in India as a nation and on self-support and self-direction in the church. On the other hand, there is a fresh realization of the fact that this is inescapably one world economically as well as in other respects. We need a Christian world view of economic responsibility as to the effect of our actions and words at the other end of the wave length. Part of the economic depression was the unemployment and consequent sense of frustration from which youth in India suffered. Christian youth were particularly hard hit, for they lacked the caste resources of the Hindu young men and there are very few rich Christians.

Also part of the picture is the great growth of India's population, which has been causing concern to world economists. The natural increase tends to exceed the present food supply.

In the period between the wars these economic factors, among others, produced a strong desire for an increase of technical education and industry and at the same time caused youth to lend a ready ear to communistic propaganda. To great numbers of them Russia seemed to have the answer to many of the felt needs of India between the wars. The growing secularism of the West and of many of the influences which came from that direction contributed to breaking down outworn shibboleths and in building up the idea that religion has been a divisive and retarding force in the life of the nation.

The underprivileged have begun to express themselves. The growth of a peasant movement, especially in the United Provinces, the increasing power of the trade unions, but above all the almost open rebellion of the untouchables, who in 1941 were over fifty millions, or approximately one-eighth of the total population—these are mutterings which are ominous for many vested interests.

HER PART IN THE NATIONAL MOVEMENT

Mainly during this century also there has been the development of nationalism, which has been a strong force indeed, both within and without the church. It has many manifestations. To some it has come as a great awakening, giving a new outlook, a devotion to a cause and a loyalty that transcended the old loyalty of caste. To others it has brought a destructive and a negative philosophy of life.

The Indian Christian was long suspected by his compatriots of not being capable of whole-hearted patriotism. The Moslem was suspect too and for a similar reason, for no believer in a supra-national fellowship and an ecumenical creed can ever commit himself without reserve to a narrow nationalism. Nor can the Christian hate others, even under great provocation, without offending his own conscience. The Christian in India is now more influential in the political scene than heretofore because he has amply demonstrated his capacity for self-sacrificial service of the motherland. He has also been a conciliatory force, as has been readily acknowledged by non-Christian leaders. The Protestant Christians and the women's organizations have stood out against electorates based on religious distinctions, thus being willing to give up protection and rights for the greater good of the whole.

HER GROWTH IN RESPONSIBILITY

Within the church there has been a growth of Indian leadership, an insistence on the transfer of funds and property to Indian hands, and efforts to take a fuller part in the great responsibility of evangelism. There is a definitely mature attitude even on the part of some young congregations in regard to carrying responsibility. The development of the National Missionary Society and similar organizations is noteworthy. The church has clearly taken root in Indian soil.

There have been, however, many bitter attacks by non-Christians on the prerogative of the church to evangelize. Frequently it is linked with the long-held Hindu belief that religion is part of the cultural heritage into which a person enters by birth and which is maintained as a sociological pattern. In other cases the difficulty comes from a synthetic approach which claims, "All religions are true." Christianity recognizes that "God hath not left himself without a witness in any nation," but at the same time it cannot surrender its belief in the uniqueness of Christ and his cross, and this message is, as it has been throughout the centuries, an offense to many.

DISTINCTIVE GIFTS OF INDIAN CHRISTIANITY

Such, in brief, have been some of the world winds which have blown upon the church of Christ in India. Because she is founded upon a rock the church is tested but unshaken by the forces of these winds, and in her growing Christian experience she has gifts to offer to the world-wide church.

THE SPIRIT OF UNITY

One of these is the spirit of union. The South India United Church was a pioneer in large-scale church union. Both it and the United Church of North India are looking for further union. But the spirit of unity is far stronger than it would seem on the surface. To a considerable extent Christian people *feel* united even when they are not nominally in the same group. There is an earnest desire that as far as possible we should act as one until further organic union should come into being.

In the last eighty years there has been a marked tendency to enter the church by natural groupings. These so-called "mass movements" are of enduring value if transformed into Christian communities which are part of the greater fellowship. Where this is not accomplished they wither away. Non-Christians naturally tend to underestimate the value of such large ingatherings; even educated Christians have at times regarded them with misgiving. Nevertheless, many Indians outside the Christian community have been profoundly impressed by the new orientation that these group movements have involved, the inevitable emphasis on corporate worship, the emphasis on Christian conduct in daily life, and the development of Christian community. They have even led groups of caste Hindus, particularly in the Deccan, into the Christian faith and church.

An example of the movement towards the church by a natural grouping is the story of two brothers in the Punjab who were baptized by a missionary when he was on tour. When he next inquired about them, there was no news available. Ten years later he was sought out by the brothers, who asked if he did not remember them. "You baptized us

ten years ago," said they. "We moved across the river and have not been able to get in touch with Christians since then. But we want you to come to our village, for our wives and families, and many of our relatives and friends, are ready for baptism." Some time later this little group built a church. One man gave the land, another a tree for timber. On the day of the opening yet another brought a goat as a thank offering. When they called a pastor the congregation gave generously to his support.

THE WITNESS OF INDIVIDUAL CHRISTIANS

This story of the two brothers illustrates another characteristic of the Indian church—the effectual witness of the ordinary member. The older of the brothers used to spread the gospel as he did his daily work. It was his business to collect hides from the villages and sell them in a town. He went into many places in the course of his business, and everywhere he naturally and joyfully carried the good news about Jesus Christ.

Frequently a villager becomes a leader in his little group by learning to read and to conduct simple worship. In the Bhil area in Central India, where work is carried on among one of the largest tribal groups, the literacy work for Christians is centered in "literacy for leadership." A Bhil young man learned to read in four long afternoons from a missionary who was using the Laubach method. Since then he has gone to a leadership class every year and has become an effective church elder among his own people. Is it not one of the romances of the world church that Dr. Laubach, a missionary in the Philippines, should have made the great gift to the church in India of an enthusiasm, a technique, and a purpose in teaching illiterates to read?

A COMPREHENSIVE VIEW OF LIFE

The Indian church moreover lays emphasis on the demonstration of Christian principles in the whole of life. What would happen in an American church if the application of a family for church membership was laid on the table until inquiries could be made as to what their neighbors and business associates thought of the effect of Christianity in their lives? A family cannot through Christ be freed from the grip of superstition, lose their fears, whether of evil spirits or unfriendly men, establish new and helpful relations with their neighbors, achieve literacy, give up liquor, and enjoy better health, without thereby witnessing to the power of their Master.¹

The spirit of joy in the Christian community that comes from growth and spiritual freedom expresses itself in music and festival. A Christian hymnology is being developed. Western readers will remember the name of N. V. Tilak, whose poems in English translation are found in several hymn books. Not only is the gift of song used for spiritual refreshment and stimulation, but it also takes the form of lyrical evangelism. The heart of India is full of music, and when the new song of Christ breaks forth with rapture, all will listen. This service of song takes place on many levels from classical to folk song. Naurata Ram, a sweeper, became a Christian and won all his family to Christ. Besides their ordinary work they were professional drummers and singers. In the old days when they were called upon to furnish music for weddings and celebrations, of course, they sang non-Christian songs. Now they are still called upon to exercise their gifts, but they sing the old tunes with

¹ Reported in *The Christian College and the Christian Community*, by Dr. Rajah Manikam. Madras, Christian Literature Society, 1938.

Christian verses. All is grist to their mill, for even the airs made popular through the movies are given Christian words!

The festivals, or gatherings known as *melas*, also give the Christians an opportunity to witness to the joy that is in their hearts. Take, for example, the annual *mela* at Puntamba, in western India. Along the road come the village Christians, walking in groups, carrying their banners, singing their Christian lyrics, stimulated and refreshed by the music of drum, castanet and fife, until the young men—and some not so young—dance like David before the ark of the Lord as they move along. Gone for the time being is the loneliness, the eyes of hostile or indifferent unbelievers; they are experiencing the joy of Christian fellowship and the means of grace extended freely to them.

Closely associated with music is the development of Indian Christian culture in the arts, in painting, architecture and literature. This must be as unhurried as the processes of nature, but what has been achieved cheers us with its promise of things to come. The occasional conferences of Christian artists and authors are happy and valuable meetings.

The Christian church is putting new content into the old Indian idea of an ashram. The ashram is perhaps imperfectly understood in America. It is much more than a temporary summer conference; it is a way of living. In the Hindu ashram the center is the teacher, or *guru*. The Christian ashram is a cell of corporate life characterized by simplicity of living, the dignity of manual labor, unhurried time for prayer and meditation, and the opportunity to experiment in Christian living and worship. There are nineteen ashrams in India linked by a prayer circular. They are

not all of one type, but are a growing and useful expression of Indian Christianity. The Christian *sadhu* movement is as yet small. But it is familiar to Western Christians through the winsome personality of the late Sadhu Sundar Singh, who was an ascetic, not from love of asceticism but as his method of carrying the news of the Kingdom. A *sadhu* is a kind of wandering friar, and this kind of life leaves a man free to move about and is suitable for the difficult and hazardous work of such pioneers as Sundar Singh, who sought to take the gospel into the forbidden land of Tibet.

An example of a Christian who sums up in his own experience much of what the church in India has found in Christ and the joy of witness to him is in the story of the Reverend A. C. Chakravarti of the Christian Ashram, in Brindaban, United Provinces, a sacred site of the Hindus. The setting is on the banks of the Jumna River, near Muthra, in a little town crammed with temples and shrines, and priest-ridden as all such places are.

It is one of the last places one would, humanly speaking, expect God's finger to reach out and touch a man on the shoulder and turn him about. Yet that was what happened to a priest of Brindaban, one so learned and devout that he had been chosen as an emissary to America. When Pandit Chakravarti was commissioned to take the Hindu faith to "Christian America," he sensibly thought that he must make himself familiar with Christianity and began to read the New Testament. There he found the answer to his long search of years. "Oh, that I knew where I might find Him," had been the cry of his heart. To satisfy his spiritual thirst he had told the beads of his rosary innumerable times, he had burned the midnight oil seeking knowledge,

he had suffered painful austerities, he had fulfilled all spiritual law as he knew it. Then, quite simply, he met and fell in love with Christ.

One further question perplexed him. Could a man really live by this faith? Was it possible for Christ's disciple so to live in this weak and sinful world? A friend to whom he disclosed his doubt affirmed that it was possible, it was in fact being done. Chakravarti asked for living proof, and his attention was drawn to the life of a missionary in a hospital in that very town. All unknown to her the seeker watched her. He marked her serenity and poise, her life of cheerful an unselfish service, and all the marks of Christ she bore. At last he was satisfied that Christ had not only walked in Galilee and had touched even his own heart through the cross, but that Christ still lived and walked with his disciples. Chakravarti became wholly his.

On the edge of Brindaban on one of the most sacred sites known to Hindus, lies a plot of ground through which all pilgrims must pass, and by a special providence it belongs to the Christian Ashram where Chakravarti and his family live. From time to time bitter persecution has broken out, but the witness in the ashram continues with unquenchable joy. Chakravarti's hearty laughter, his love of song, and the simple and truly Christian life of his family are the background of an intense and far-reaching evangelism by word and pen. No one could be more typically Indian, in personal life and in methods, but with him any Christian would feel at home.

THE INDIAN CHURCH AND WORLD CHRISTIANITY

We have reviewed the general impact of world conditions on the Christian church and considered some of the

characteristic ways in which the church is bearing witness in India. We come now to consider briefly the place of the Indian church in the world-wide church of Christ. An American observer, Owen Lattimore, lately wrote, "No longer can we think of Asia simply as an area of overflow for our surplus energies. Asia will become instead a testing ground of all our theories and ways of doing things."¹ It is not too much to say that cooperation with the church in India may well be a touchstone of the vision, the sincerity and the maturity of the world church and not least of the church in the American countries. If the world is to be healed and have that peace of mind which is far more than the absence of war, the church must stand out as God's peacemaker. Nowhere is this challenge more clarion clear than in India. In the present world situation, India may be God's laboratory. If the contemporary challenge to the Christian faith can be met in India, there is hope for all others. As the National Christian Council says:

It is the special vocation of Christians in India to foster a spirit of mutual good will and trust among the different races, religions and political parties in India, to work ceaselessly for the abolition of political subjection and the abolition of ignorance and poverty and of outworn social organizations which result in the degradation and enslavement of many.

Consider the flower of the cactus: in the midst of thorns you may find its golden blossom. Where the difficulties are most numerous and most troublesome, there you may expect to see the grace of God most exquisitely at work.

St. Paul, who lived in times not dissimilar to our own, wrote that there is "neither Greek nor Jew, circumcision

¹ *Solution in Asia*, by Owen Lattimore. Boston, Little, Brown & Company, 1945.

nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ who is all and in all."

Interpreting this statement in the setting of today, it is possible for the church of Christ in India to make four great affirmations:

1. *In Jesus Christ there is no racial conflict.* In him there is neither Indian nor Briton. It is natural that, human nature being what it is at a time of political tension, feelings should run high and that there should be quite an abnormal degree of sensitiveness. Nationalism has not left untouched members of the church of any race, but we have not heard of the breaking of friendships even in super-charged days—certainly not between fellow Christians. Most of the descriptions of India by contemporary writers seem out of perspective to a Christian because they usually omit any reference to the church.

A Christian institution is situated in a busy Indian bazaar. Often when people turn into the garden or the home there, they exclaim, "It's like coming into a different world!" It is a different world. It is one in which a common love and service transcend human differences.

2. *In Jesus Christ there is no religious conflict.* A distinguished Brahman and former premier of Madras, Mr. C. Rajagopalachari, in speaking to a large gathering of both Protestants and Roman Catholic Christians in Nagpur, laid stress on the reconciling duty of the Christian community. He said, "You have a role to play which will bring glory to you. Don't you see that even now when our quarrels come to a head, people come to you or to people like you? Our differences are such that you have become our judges."

Both the Hindu and the Moslem have rich gifts to lay at the feet of Christ! We see something of the beauty of the

combined heritage in certain Indian Christian families, in which the Hindu and Moslem cultures have blended by both becoming Christian.

Islam makes three affirmations with which Christians agree. The first is one we hold in common with both Jew and Moslem, and for which both Moslem and Christian are deeply indebted to the Jew: "Hear, O Israel, the Lord thy God is ONE GOD." Only a person who has lived amidst a multiplicity of gods and godlings and symbols of God can appreciate the stark grandeur of that statement. "There is no god but God," rings out the cry from the minaret, while in church is heard the deep confession, "I believe in God the Father Almighty, Maker of heaven and earth."

Islam and Christianity both believe in brotherhood. A convert from Hinduism to either religion escapes from the tyranny of caste, and this has been an attraction to many. Moreover the way in which the Moslems recognize the brotherhood of all their fellow believers often puts the Christian to shame. Christianity too recognizes the brotherhood of believers, and values it, as when we sing, "Join hands, then, brothers of the faith"; but when a Christian says, "Our Father," he recognizes also the wider circle of the brotherhood of man. "That ye may be the children of your Father," said our Lord, "for he maketh his sun to rise on the evil and on the good." The church in India challenges the world church to explore the measure of the love of God.

The Moslem and the Christian also share a conviction of conversion. True, Islamic conversion and Christian conversion do not mean the same thing, but both religions hold that Christianity is a personal choice by the soul of its faith and allegiance. Freedom of religion has not always been

found under Moslem dominance, but the right of conversion is not contrary to Moslem tenets.

What do we hold in spiritual fellowship with the Hindu? A wholesome sense of the transcendence and greatness of God may come to one who has meditated long on his nature and his being. At the same time there is an awareness of the spiritual running through the common acts of daily life, and of ultimate importance. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." If Hindus and Christians come to eat together, it is easy for them to acknowledge and thank God together. Such a meal has often seemed a sacrament. There is in the Hindu, moreover, an awareness of the underlying unity of life and reverence for it. St. Paul's deep interest in the "whole creation" in its "earnest expectation" waiting for the manifestation of the sons of God was not pantheism, but it is one in which the Christian can follow a line of thought to which the Hindu will be sympathetic.

But of all the aspects of Hinduism the one that kindles the quickest response from the Christian is the approach to God that is known as the way of devotion, *Bhakti marg*. Here again there is not an identity between the Hindu and the Christian position, but both have a sense of the Eternal in life and of an object of love. The Hindu tends to emphasize, perhaps, the quality of the devotion and the Christian the object of adoration. When the one who is the Adored is the winsome person of Jesus Christ, the devotion of the Indian heart is beautiful to see and very humbling to know. The utter simplicity of a life in which God is really first must be seen to be believed.

3. *In Jesus Christ there is no economic conflict.* Thirty years ago India was, roughly speaking, not poverty con-

scious. The prevailing attitude might have been expressed in the verse now expurgated from Christian hymn books:

The rich man in his castle,
The poor man at his gate,
God made them high and lowly,
And ordered their estate.

That verse was once sung without question, but the time came when Christian people asked, "Did he?"

Thirty years ago in India a rich man was complacent about his wealth, and the poor man took his poverty with fatalistic resignation, and both for the same reason—they were reaping the just reward of their deeds in a previous experience. But now young India questions any such acquiescence and is keenly poverty conscious. Young India is furthermore *ashamed* of poverty and is rather glad to be able to apportion blame for it! The spread of communistic doctrines in recent years has been remarkable all through Asia and Africa, and youth in India—as elsewhere—tends to be some shade of "red" or at least "pink." The growing tension between capitalism and communism in India gives the thoughtful observer grave concern. There is only one group of people who may have the temerity to say that their Lord has a message both for the capitalist and the communist, and it is the church of Jesus Christ. Increasingly Christian youth will be challenged to give this message without fear or favor.

4. *In Jesus Christ there is no social conflict.* Many of the poor are those who have also been socially disfranchised, and the conscience of India has been stirred about the issue of untouchability. Anyone who knows the history of the Christian church in India is aware that it has been strongly

tempted to compromise with caste. Some have, indeed, attempted to do so, hoping that in time a more generous and Christian attitude would prevail, but compromise has not been successful in this matter. It reminds one of the struggle in Israel against the insidious idolatry with which they were surrounded—a struggle that seemed perennial until the exile. Individuals and groups have at times succumbed to fierce temptation, but the church itself has never faltered in its proclamation of oneness in Christ Jesus, and a communion of saints that nothing can flaw.

Besides the untouchables, to whom reference has already been made, there are also nearly twenty-five and a half million people belonging to the various tribes of India, the oldest inhabitants of the land. In recent years some effort has been made to draw them into Hinduism by making a tribe into a new caste, but it is among these simple people, as well as among the untouchables, that some of the greatest triumphs of the love and grace of Christ have been seen. The children of nature have indeed become the children of grace. In the church of Christ the tribes people and the untouchables and all others are socially enfranchised.

What is this church in India that makes these four tremendous affirmations, that writes this daring credo over the Indian scene?

In numbers the strength of the church is something less than eight million, which is about 2 per cent of the population.¹

¹ The census of 1941 did not give a complete tabulation by religion, and the figures given for Christians is generally recognized as being too low. A careful estimate appears to show that the number of Christians in that year was between seven and a half million and eight million.

What kind of people become Christians? Who are the rank and file of the Christian church? The church in India is of all the churches in the world, perhaps, most truly a people's church. There is a minority group of those who have come from the higher castes, often through great tribulation. There are the intelligentsia and some of the cautious, middle castes. Often, however, God the Holy Spirit has reversed human strategy and raised up leaders whom men would never have thought of choosing, but for whom the church is profoundly thankful and who are a glory to his name, not lacking in any of the gifts of the Spirit.

If Mr. Chakravarti be taken as representative of the Indian church, we may think of the late Bishop Azariah of Dornakal as one of the gifts of the Indian church to the church ecumenical. Vedanayakam Samuel Azariah was born in the old Christian community of Tinnevely in South India in 1874. His father, who had been a convert in boyhood, was a clergyman. He was a great student of the Bible, which he was able to read in Hebrew and Greek.

After the young Azariah graduated from college he served for some time with the Y.M.C.A., but he and some of his friends began to think they should do evangelistic work in some neglected area. Work was begun in Dornakal, in the dominions of the Nizam of Hyderabad. Azariah came to feel that he must give himself fully to this work, and to this end he was ordained in 1909.

When Azariah was consecrated bishop of the diocese of Dornakal, there were fifty thousand Christians in the Episcopal part of the Telegu country; in 1944 there were two hundred and thirty thousand. The movement toward Christianity had begun before his coming, but he joyfully threw himself into it and took as his slogan, "Every com-

municant a witness." It was chiefly through the work and witness of the village Christians that new groups came in.

Bishop Azariah belonged to the whole church in India, and for sixteen years, until his death on January 1, 1945, he was chairman of the National Christian Council. He was also a well known and loved figure in the world church. In the course of his duties and interests he traveled widely in Europe, in America, in New Zealand, in China, and in Palestine. For two years he was vice-president of the World's Student Christian Federation and in later years was a vice-chairman of the International Missionary Council.

What was the secret of this zeal and fruitfulness in the cause of Christ? Many years ago he told some of his most intimate friends that the inmost thought of his heart was expressed by the words, "Prostrate before Thy throne to lie, and gaze and gaze on Thee." The fulfillment of this desire was seen on his face when he lay at peace.¹

The church in India dwells in a land where the supreme way to God has often been thought to be the lofty way of knowledge or the stern path of discipline, both difficult for the majority of men. It is true that Hindu India has comforted herself with the way of devotion or a faithful performance of daily duties, but there has always been some condescension by scholars or disciplinarians towards the common folk and their ways. The gospel says to all who long for God, "Yet show I unto you a more excellent way." It is the way of love, for He who is love incarnate is also the truth for all, and the life for all.

In *Luke* we read that the aged Simeon said to Mary, the mother of Jesus, "Behold, this child is set for the fall and rising again of many in Israel," by which he meant that

¹ See the *International Review of Missions*, April, 1945.

the attitude of people towards Christ would indicate their spiritual insight and maturity or the lack of these qualities. India is today one of the great areas in which the living God is at work. The Western churches are challenged by that fact. It may well be that by studying India they will gain perspective and inspiration for their own situations. If Christ has an adequate message for racial, religious, economic, and social tensions in India—and frankly we can see no other that is adequate—he certainly has for America. If the church in India faces the odds in his strength—"So help me God, I can do no other"—the church in America can show the same commitment, the same "betting your life that there is a God" and a God who speaks. Since the church in India knows itself, in all its mingled strength and weakness, to be part of the world church, it has an inescapable bond with the church of Christ everywhere. The beloved community, the household of faith, the family of God, is very real and very dear. Sharing in the family needs no argument; it is natural when one loves. Let us all say, "Not yours or mine, but *ours*."

Let the church of God everywhere stand by India in this her great hour. She is at the threshold of new life. The church in India, also at the threshold, places beside the doorway of the new life the cross of Christ. From the threshold the road leads on—a way of holiness, as Isaiah called it—and we may all move along it together. Step out, then, over the threshold onto the highway, church of the living God in India and in America. Step out with the Christ who himself has said, "He calleth his own by name and leadeth them out."

A READING AND REFERENCE LIST

WARTIME restrictions on the printing and circulation of books in India, Britain, and America have made it more difficult than usual to prepare an appropriate selection of books on India for a short working list. Under present conditions it is not practicable to include in a list for use in North America a number of excellent books that are readily available only in Britain and India. Because of their special value for reference a few books now out of print are included since they are to be found in many libraries. The number of good books by young Indians both in the general field and in fiction is large and is increasing. Librarians will be helpful consultants on books of Indian authorship as they become more easily obtainable in the United States and Canada. The books here suggested represent various schools of thought and points of view, but they will give some insight into that fascinating, multiple-personality known as India. The annotations have been prepared by the editors.

Leaders of study groups can secure through denominational headquarters a pamphlet entitled "Discussion and Program Suggestions for Adults on India," by Ruth Ure, which has been prepared by the publishers of this book. Price, 25 cents.

GENERAL AND DESCRIPTIVE

"East India." New York, British Library of Information, 1943. 10 cents. Abstract of tables giving main statistics of census of Indian Empire of 1941.

India in Outline, by Lady Hartog. New York, The Macmillan Co., 1945. \$2.00. Compact, readable description of the country today and its problems.

Introduction to India, by F. R. Moraes and Robert Stimson. New York, Oxford University Press, 1943. \$2.00. A general de-

scription intended especially for soldiers. Much useful information that occasionally suffers from condensation.

Land and the People of India, The, by Manorama R. Modak. New York, J. B. Lippincott Co., 1945. \$2.00. A short, well illustrated background book that gives a rather glorified picture of India but without manifesting any special anti-British feeling.

Restless India, by Lawrence K. Rosinger. Headline Series No. 55. New York, Foreign Policy Association, 1946. 35 cents. Much valuable background and recent information in condensed form with helpful maps and charts.

Salute to India, by J. Z. Hodge. New York, Friendship Press, 1946. Cloth \$1.25; paper 60 cents. A sympathetic and constructive interpretation of the present political, social, and religious situation by a British missionary, until recently secretary of the National Christian Council of India.

Voiceless India, by Gertrude Emerson. New York, The John Day Co., 1944 (revised edition). \$3.00. A very readable narrative by an American journalist of life in a small Indian village.

HISTORY AND POLITICS

Indian Gods and Kings: The Story of a Living Past, by Emma Hawkrige. Boston, Houghton Mifflin Co., 1935. \$3.50. Popular and rather detailed and varied panorama of Indian mythology and history from the earliest times to the end of the Mogul period.

Indian Problem, The: Report on the Constitutional Problem in India, by Reginald Coupland. New York, Oxford University Press, 1944. \$5.00. (Consists of three volumes, bound as one: I. *The Indian Problem, 1833-1935*; II. *Indian Politics, 1936-1942*; III. *The Future of India*.) A comprehensive view of the constitutional problem as seen by the professor of colonial history of Oxford University.

Legacy of India, The, edited by G. T. Garratt. New York, Oxford University Press, 1937. \$4.00. A symposium on India's

- cultural heritage, each section written by an expert in his field.
- Mahatma Gandhi's Ideas*, edited by C. F. Andrews. New York, The Macmillan Co., 1930. Out of print. A sympathetic interpretation of Gandhi's philosophy.
- Modern India and the West*, edited by L. S. S. O'Malley. Toronto, Oxford University Press, 1941. \$10.00. A very valuable symposium of many phases of Indian life by a group of able writers.
- My India, My America*, by Krishnalal Shridharani. New York, Duell, Sloan & Pearce, 1941. \$3.75. An Indian contrasts the two civilizations in a penetrating way.
- Oxford History of India, The*, by Vincent Smith. New York, Oxford University Press, 1923. Out of print. A standard reference work by an eminent scholar, tracing the history of India from earliest times to the end of 1911.
- Report on India*, by T. A. Raman. New York, Oxford University Press, 1943. \$2.50. A general survey written by an Indian not in sympathy with the Congress.
- Rise and Fulfillment of British Rule in India*, by Edward J. Thompson and G. T. Garratt. New York, The Macmillan Co., 1934. Out of print. A vigorous historical treatment of the British-Indian connection.
- Strangers in India*, by Penderel Moon. New York, Reynal & Hitchcock, 1945. \$2.00. Readable narratives of great administrative difficulties met in the villages by British and Indian district officers, with some candid criticisms of the system.
- Subject India*, by Henry Noel Brailsford. New York, The John Day Co., 1943. \$2.50. An able criticism of the present situation in India from the standpoint of socialism.

SOCIAL AND ECONOMIC QUESTIONS

- Behind Mud Walls*, by Charlotte V. and William H. Wiser. New York, Friendship Press, 1946 (new printing). Paper only, 75 cents. An outstanding description of village life in North India by skilled and sympathetic missionaries.

- Better Villages*, by F. L. Brayne. London, Oxford University Press, 1938. Out of print. An energetic government worker for village uplift describes conditions and problems.
- Indian Peasant Uprooted, The*, by Margaret Read. New York, Longmans, Green and Co., 1931. Out of print. A vivid account of conditions of workers in Indian factories and plantations.
- Our India*, by Minoo Masani. New York, Oxford University Press, 1942. \$1.75. An enthusiastic sketch of the more attractive features of Indian life.
- Up from Poverty in Rural India*, and *Further Upward in Rural India*, by D. Spencer Hatch. New York, Oxford University Press, 1936 and 1938 respectively. \$1.50 each. Books of enduring value by an experienced leader in the rural work of the Y.M.C.A. in South India.

EDUCATION

- Christian Adult Education in Rural Asia and Africa*, by T. H. P. Sailer. New York, Friendship Press, 1943. Cloth \$1.25; paper 75 cents. A general study including discussion of the problems met in bringing Christian education to villagers in India.
- India Shall Be Literate*, by Frank Laubach. Jubbulpore, India, Mission Press, 1940. Available from Foreign Missions Conference, New York. \$1.00. A fervent description of a great literacy campaign for India.
- Lamps in the Wind: South Indian College Women and Their Problems*, by Eleanor McDougall. New York, Friendship Press, 1940. Out of print. Attractive sketches of life in the Women's Christian College of Madras.

HEALTH AND HEALING

- Knife and Life in India*, by Theodore H. Somervell. Toronto, Musson Book Co., 1940. \$3.50. The story of a surgical missionary at Neyyoor, Travancore, giving a clear, convincing picture of a great ministry.

Tales from the Inns of Healing: Christian Medical Service in India, Burma, and Ceylon, edited by B. C. Oliver. Toronto, United Church of Canada, 1944. \$1.00. Available from Friendship Press, New York, \$1.25. An illustrated study of the full round of medical work throughout India as carried on by Indian and Western doctors and nurses.

Wanless of India: Lancet of the Lord, by Lillian Emery Wanless. Boston, W. A. Wilde Company, 1944. \$3.00. A popular life in semi-fictionized form of a great medical missionary, written especially for younger readers.

INDIAN RELIGIONS AND PHILOSOPHY

Crown of Hinduism, by J. Nicol Farquhar. New York, Oxford University Press, 1915. \$2.00. A sympathetic presentation by a scholar of Hinduism with the thesis that Christianity fulfills its real aspirations.

Hindu Scriptures, edited by Nicol Macnicol. New York, E. P. Dutton & Co., 1938. \$1.00. Selections from the Rigveda, Upanishads, and Bhagavadgita.

Hindu View of Life, The, by Sir Sarvepalli Radhakrishnan. New York, The Macmillan Co., 1927. \$1.40. An Indian philosopher presents a defense for the Hindu view of life.

Hinduism or Christianity? by Sydney Cave. New York, Harper & Brothers, 1939. \$2.00. Lectures on the essential contrasts between Hinduism and Christianity.

India and Its Faiths, by James Bissett Pratt. Boston, Houghton Mifflin Co., 1915. \$5.00. An American professor of philosophy and student of religion describes his contacts with the religions of India.

Indian Islam, by Murray T. Titus. Toronto, Oxford University Press, 1930. \$4.50. A study by an American missionary who has long specialized in work for Indian Moslems.

Indian Thought and Its Development, by Albert Schweitzer. New York, Henry Holt and Co., 1936. \$2.50. A noted African missionary contrasts Indian with Western thought.

- Living Religions of the Indian People*, by Nicol Macnicol. London, Student Christian Movement Press, 1934. 10s.6d. A Scottish missionary describes Indian religions as they are today.
- Modern Religious Movements in India*, by J. Nicol Farquhar. New York, The Macmillan Co., 1915. Out of print. A very valuable account of Indian religious reactions to Western influences from 1828 to 1913.
- Popular Hinduism*, by L. S. S. O'Malley. New York, The Macmillan Co., 1935. \$2.00. One of the best descriptions of religious beliefs and practices among the masses.
- Treasure-House of the Living Religions: Selections from Their Sacred Scriptures*, edited by Robert E. Hume. New York, Charles Scribner's Sons, 1933. \$3.00. Contains extensive passages from the sacred books of Hinduism.
- World's Living Religions, The*, by Robert E. Hume. New York, Charles Scribner's Sons, 1924. \$1.50. Includes chapters on the religions of India.

CHRISTIANITY IN INDIA

- Along the Indian Road*, by E. Stanley Jones. New York, The Abingdon Press, 1939. \$1.50. A very personal book through which the reader is given insight into the mind of the awakened and educated classes in India.
- "Bhils, The," by J. W. R. Netram. Toronto, United Church of Canada. 35 cents. A short description of the mass movement among one of the large tribes of Central India.
- Christ and the Hindu Heart*, by J. E. Graefe. New York, Fleming H. Revell Co., 1939. \$1.50. The contribution of the first epistle of John to the spiritual needs of India.
- Christian Mass Movements in India*, by J. Waskom Pickett. New York, The Abingdon Press, 1933. Out of print. A valuable survey of Indian village life with special reference to mass movements toward Christianity.
- Christian Mission among Rural People, The*. New York, Rural Missions Cooperating Committee of the Foreign Missions Con-

ference of North America, 1945. \$1.50. A comprehensive statement of the Christian message to, and Christian mission among, rural people.

Church Takes Root in India, The, by Basil Mathews. New York, Friendship Press, 1938. Out of print. A study of the church as it expresses Christian faith and life in forms native to India.

Family and Its Christian Fulfilment, The. New York, Foreign Missions Conference of North America, 1945. Cloth \$1.00; paper 60 cents. Essential factors in developing a program of Christian home and family life.

Moving Millions: A Pageant of Modern India. New York, Friendship Press, 1938. Cloth 50 cents. A textbook in symposium form.

Our Country Is India, by young Indians and their leaders, compiled by Rebecca Wells Loeffler. New York, Friendship Press, 1946. Cloth \$1.00; paper 60 cents. Presents striking accounts of action on the part of youth groups concerned about meeting present needs and building a new India.

Rebirth of Venkata Reddi, The, by Pearl Dorr Longley. New York, The Judson Press, 1938. \$1.50. A novel about village life in South India changed through Christian influence.

Tales from India, by Basil Mathews. New York, Friendship Press, 1938. 50 cents. Stories of young Indian Christians and their struggle for the social betterment of their country.

This Is India, by Arthur T. Mosher. New York, Friendship Press, 1946. 25 cents. Pictures, graphs, and maps illustrate the story of life in India.

BIOGRAPHY

Himself: The Autobiography of a Hindu Lady, by Ramabai Ranade. Translated by Katherine V. Gates, 1938. \$2.00. Available from Mrs. Gates, Hartford Seminary Foundation, Hartford 5, Conn. An autobiography of the child wife of Justice Ranade, an Indian social leader.

Home to India, by Santha Rama Rau. New York, Harper &

Brothers, 1945. \$2.50. An Indian girl, educated in England, describes her experiences on return to India at the age of sixteen.

My Indian Family, by Hilda Wernher. New York, The John Day Co., 1943. \$2.75. A very well written narrative describing the life of foreigners in conservative Indian society.

Toward Freedom, by Jawaharlal Nehru. New York, The John Day Co., 1941. \$4.00. This outstanding autobiography of the great nationalist leader gives a fascinating view of contemporary political developments in India.

INDIAN LITERATURE

Collected Poems and Plays, by Rabindranath Tagore. New York, The Macmillan Co., 1941. \$3.00. Good collection for adults or older high school students.

Poems by Indian Women, compiled by Nicol Macnicol. New York, Oxford University Press, 1923. Out of print.

Shakuntala and Other Works, by Kalidasa. Translated by Arthur W. Ryder. New York, E. P. Dutton & Co., 1920. 95 cents. Kalidasa is one of India's greatest poets, and *Shakuntala* is his most famous play. This translation is readable and readily available.

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